Maturinus Corderius's
SCHOOL-COLLOQVIES
ENGLISH and LATINE,

Divided into ſeveral Clauſes;

Wherein the propriety of both Languages is kept.

That Children by the help of their Mother-Tongue, may the better learn to ſpeak Latine in ordinary Diſcourſe.

There are Numbers ſet down betwixt both, which do ſhew the place, and natural uſe of any word or phraſe.

By CHARLES HOOLE Mr. of Arts, of *Lin. Col. Ox.* Teacher of a private Grammar-School, betwixt *Goldſmiths Alley in Red-Croſs-ſtreet*, and *Maiden-head-Court* in *Alderſgate-ſtreet Lond.*

Cicero, de claris Oratoribus.

This ſame ſpeaking Latine, is a thing indeed to be highly commended, but not ſo much of it ſelf, as becauſe very many neglect it. For it is not ſuch a gallant thing to underſtand Latine, as it is baſe to be ignorant of it.

LONDON,
Printed by *S. Griffin*, for the Company of *Stationers*,
1667.

Maturinus Corderius's
SCHOOL-COLLOQVIES
ENGLISH and LATINE,

Divided into ſeveral Clauſes;

Wherein the propriety of both Languages is kept.

That Children by the help of their Mother-Tongue, may the better learn to ſpeak Latine in ordinary Diſcourſe.

There are Numbers ſet down betwixt both, which do ſhew the place, and natural uſe of any word or phraſe.

By CHARLES HOOLE Mr. of Arts, of *Lin. Col. Ox.* Teacher of a private Grammar-School, betwixt *Goldſmiths Alley in Red-Croſs-ſtreet*, and *Maiden-head-Court* in *Alderſgate-ſtreet Lond.*

Cicero, de claris Oratoribus.

This ſame ſpeaking Latine, is a thing indeed to be highly commended, but not ſo much of it ſelf, as becauſe very many neglect it. For it is not ſuch a gallant thing to underſtand Latine, as it is baſe to be ignorant of it.

LONDON,
Printed by *S. Griffin*, for the Company of *Stationers*,
1667.

Maturini Corderii
COLLOQVIA SCHOLASTICA
ANGLO-LATINA,
In varias clauſulas diſtributa:

Obſervato utriuſque Linguæ Idiomate.

Quò ſc. (ope vernaculi) in quotidiano ſermone Latino pueri felicius exerceantur.

Poſiti ſunt inſuper in utriuſque confiniis Numeri, quibus uniuſcujuſque Vocabuli vel Phraſeos indicatur locus, & uſus genuinus.

A Carolo Hoole A.M^to è Col. Linc. Oxon. Privatæ Scholæ Grammaticæ Inſtitutore, inter Aurifabrorum diverticulum in Rubræ Crucis, & aream Virginei capitis in Alneæ Portæ vicis, apud Londinates.

Cicero, de claris Oratoribus.

Ipſum Latinè loqui, eſt illud quidem in magnâ laude ponendum, ſed non tam ſuâ ſponte, quàm quod eſt à pleriſque neglectum. Non enim tam præclarum eſt ſcire Latinè, quàm turpe neſcire.

Londini, *Excudebat S. G. pro Societate Stationariorum,* 1667.

Maturini Corderii

COLLOQVIA SCHOLASTICA

ANGLO-LATINA,

In varias clausulas distributa:

Observato utriusque Linguæ Idiomate.

Quò sc. (opæ vernacul.) in quotidiano sermone Latino pueri felicius exerceantur.

Posti sunt insuper in utriusque confinitis Numeri, quibus quinscujusque Vocabuli vel Phrasis sindicatur locus, & usus genuinus.

A Carolo Hoole A. M.to è Col. Linc. Oxon. Privata Scholæ Grammaticæ Institutore, inter Burifabrorum dia erticulum in Rubrâ Crucis, & arcam Virginei capitis in Alnea Portæ vicis, apud Londinates.

Cicero, de claris Oratoribus.

Ipsum Latinè loqui, est illud quidem in magnâ laude ponendum, sed non tam suâ sponte, quàm quod est à plerisque neglectum. Non enim tam præclarum est scire Latinè, quàm turpe nescire.

Londini, Excudebat S. G. pro Societate Stationariorum.
1669.

To his honoured good Friend,

Mr. *HENRY HAMPSON*,

Citizen of

LONDON.

SIR,

THe lively Progress that your eldest Son (the Leader of his Class,) together with some other his fellows made in these Colloquies, (whilst as yet they were conversant in their Grammar-Rudiments,) emboldeneth me to dedicate the same unto you; partly to signifie how willingly I would be thankful for your singular and great favours done me, and partly to witness your exemplary Education of your Sons at home.

For I remember, your care was to see them over night to perform their tasks imposed; and amongst other things this was usually enjoyned him, to write out a certain number of the choisest phrases in his Book, and to say them by heart the next day. By which he received a double benefit; first, to be able readily to read, and truly to write our English, and withall to be well acquainted with some elegant and pure expressions in the Latine tongue.

This most profitable Course I have constantly kept with young Enterers into the Latine, and observing it exceedingly advantagious to help them forward toward Authors with an easie delight, I proceeded thus to publish what I now present you with, for the general good of all, but more particularly for the benefit of your children.

And however it may seem unworthy your Patronage, as insisting

upon things more fit for boys than men, to look upon; yet considering, how far meaner works (both of this and other subjects) have been dedicated to, and accepted by most Noble Personages, and may in most Weighty and throng Employments; I presume it will not want your acceptance. And sith, the very worth of the Book hath born it out without a Patron, (I may boldly say to scores, if not) to hundreds of Impressions, both in this, and forreign Countreys, it cannot be any disparagement to you to give it countenance.

Nor let any tell you, that your Sons, how good Proficients soever) are now past this poor Subsidiary; seeing it may befit even (the most learnedst of all us) Scoolmasters, both to learn and teach by. And I have been told in commendation of that yet famous Dr. Reynolds (once President of C. C. C. and then the Universitie's Orator in Oxford) that when young Students came to him, and desired him to inform them what Books they had best to peruse, for the speedier and surer attainment of a pure Latine stile or speech; he ever had them get Corderius's Colloquies, and be sure in reading them, to make those expressions their own, both for writing and speaking; because in these they shall find Terence and Tullie's elegancies applyed to their common talk.

Which advice of his (without question,) were it but continually taken, and constantly observed, (at the least) in that (my Mother) Academy, it would ease the late complaint of one * of the present publick Readers; and cease the frequent Sarcasms of Forreiners, who deride to see such a general disability in Englishmen (otherwise Scholars good enough) to speak in Latine.

* See Dr. Moulins's Epistle before his Ch. Ch.

And I conceive no better way, whereby this defect may be remedied, and the scandal (that ensues thereupon) removed, than for every Schoolmaster, that professeth to teach Latine, seriously to trace Corderius's steps, and to inure himself and Scholars by little and little (as they daily gather strength) upon all occasions whatsoever to speak that learned Language. And to further that most profitable exercise, I have purposely translated these and other Colloquies, partly, therein fulfilling the Authors request, that Masters would interpret them now and then to their Scholars, and

teach

teach them how to imitate them, and partly to discover that rich treasury of Elegancies, *which are sometimes* involved in particles and single words, as well as gloriously exposed in larger phrases.

I might trouble you with some of those things which I have observed to this Author's commendations; viz. *that, he underwent and performed this* defatigating task of a Schoolmaster, *in sundry places in* France, (*more especially at* Paris *and* Geneva) *for above fifty years together*; *that, he bred many excellent and great Scholars, amongst whom Master* John Calvin *is, most famously known for his Works*; *that, that great and accurate Printer* Robertus Stephanus, *was his intimate and beloved Friend, and one that thought it no dishonour for his Press to Print* Cato construed by Corderius, *as he should have done also these* Colloquies, *had not his own death prevented*; *and that,* (*for which indeed all we of his* Profession *may admire him*) he taught six hundred boys *with far more order and silence, than many other Schoolmasters could keep with thirty or forty only. I might add, that,* (*besides his care in ordering his Family, having always a multitude of* Tablers) *he spent many private hours* (*stoln, as it seems from his time of sleep and recreation,*) *in providing such* helps *for his children, as might* ease *himself, and* encourage *them in* (*passing*) *the difficulties of* Learning: *and though he knew well enough many* jeer'd, *to see a man of his parts and years, thus to busie himself in such* boyish matters; *yet he so far addicted himself to teach little ones, that for their sakes he condescended to any, even the meanest undertakings. So that indeed, I may well commend* Corderius as an excellent Pattern for a good Schoolmaster *to follow*; *and this Book of his, as* a true Touchstone for judicious Parents, *to try when their* Children *are well* taught *and* disciplined.

But I fear to offend with length, and therefore I will omit many things touching the use and benefit of these Colloquies, *and my* design in translating *them, because indeed I intend,* (*as God continues health and opportunity*) *to proceed in* A new Discovery of the old Art of Teaching, *and therein to shew the manner of* improving *this and other* Books, *used in Schools, to their proper ends.*

May

May you please (Worthy Sir) to receive this mean expression of mine unfeigned desires, to promote the profiting of those toward-ly young Gentlemen your Sons; and to reserve it as a Pledge of my endeavours, (at the least) to avoid the name of a thank-less Person; I shall rest, after I have subscribed my self, Sir,

Humbly devoted to serve you and yours,

From my School in *Goldsmiths-Alley.*

Novemb. 4. 1652.

CHARLES HOOLE.

Maturinus

M. Corderius's Colloquies, English and Latine.

Col. 1. *Bernard, Claudius.*

B. God save you, Claudius.

C. And God save you too, Bernard.

B. Let us play a little while.

C. What say you, you little fool? You are scarce come into the School, and do you talk of play already?

B. I pray you, be not angry.

C. I am not angry.

B. Why then do you speak so loud?

C. I blame thy folly.

B. May we not play then?

C. Yes, we may; but when time serveth.

B. Fie! Thou art overwise.

C. I wish I were but wise enough: but I pray thee let me alone, that I may get what I am to say by and by to the Master.

B. You say fair:

M. Corderii Colloquia, Anglo-Latina.

Col. 1. Bernardus, Claudius.

SAlve, Claudi.

Tu quoque salvus sis, Bernarde.

Ludámus pauliſper.

Quid ais, *ineptule?*

Vix ſcholam ingreſſus es, & jam de ludo loqueris?

Ne iraſcáris, quæſo.

Non iraſcor.

Cur ergo ſic exclámas;

Accúſo tuam ſtultitiam.

Non licet igitur *ludere?*

Imò licet, at *cum tempus eſt.*

Vah! *Tu nimium ſapis.*

Utinam *tantùm* ſáperem ſatis: ſed *mitte me,* quæſo, ut repetam quæ mox reddenda erunt præceptori.

Æquum dicis:

I will alſo get with you, if you pleaſe.

C. What now? what is this? What meaneth this ſo ſodain an alteration? Did not you talk of play but juſt now?

B. I did ſpeak of it indeed, but not in earneſt.

C. Why did you diſſemble?

B. That I might talk with you a little.

C. What is that good for?

B. What now, do you aſk? Did you never hear it of the Maſter?

C. I do not now remember it; I ſay, what good doth it to talk together?

B. To exerciſe our ſelves in the Latin tongue.

C. Truly you think aright, and I love you the more now.

B. I thank you: come let us get our part; for the maſter will be here by by.

Coll. 2. *Stephano* and *the Maſter.*

S. God ſave you, Maſter.

P. God ſave you, my Stephanio.

Whence come you ſo very early?

From our Chamber.

Volo ego quoque tecum repetere, *ſi tibi placet.*

Eho? quid hoc eſt? *Quid ſibi vult iſta tam ſubita mutatio?*

Nonne tu *modò* loquebáris de luſu?

Loquébar quidem, ſed non ſeriò.

Cur ſimulábas?

Ut paucis tecum fabulârer.

Quid illud prodeſt?

Etiam rogas? Nunquam audiviſti ex præceptóre?

Nunc mihi non occurrit; quid, inquam, *prodeſt* confabulári?

Ad nos in Latina lingua exercendos.

Profectò *rectè putas,* & *ego te nunc magis amo.*

Habeo tibi gratiam: agè repetámus prælectionem; nam *brevi præceptor aderit.*

Coll. 2. Stephanio *&* Præceptor.

Salve, præceptor.

Salvus ſis, mi *Stephanio.*

Unde venis tam multò manè?

E cubiculo noſtro.

When

P. **When got you up?**
S. A little before six, Master.

P. What do you say?
S. **It is just as I say.**
P. **You are up too early.**
Who waked you?
S. My brother.
P. **Did you say your Prayers?**
S. As soon as my brother had comb'd me, I said them.
P. How?
S. **Kneeling upon my knees and holding up my hands** together, I said **the Lords Prayer,** with a Thanksgiving.
P. In what tongue?
S. In the English.
P. **O well done!** who sent you to me?
S. No body.
P. What then?
S. I came of my own accord.
P. **My little sweet-heart, what a fine thing it is to have a good wit!**
Is it not **breakfast time?**
S. **I am not hungry yet.**
P. What should you do then?
S. I will repeat **the Nouns** we use to say every day if you please to hear me.

P. **What should it do but** please me? Do you remember them then?
S. I do remember them.

Quando surrexisti?
Paulò ante sextam, præceptor.
Quid ais?
Sic est, ut dico.
Tu nimis es matutinus;
Quis te expergefecit?
Frater meus.
An precatus es Deum?

Cùm primùm frater me pexuit, precatus sum.
Quomodo?
Flexis genibus, & *conjunctis manibus*, dixi *Precationem Dominicam*, cum gratiárum actione.

Qua linguâ?
Anglicâ.
O factum bene! quis te misit ad me?
Nemo.
Quid ergo?
Ultrò veni.
Mi animule, quàm pulcrum est sapere!

Nonne est *jentandi tempus?*
Nondum esurio.
Quid vis igitur?
Volo reddere *Nomina quotidiana*, si tibi placet audire me.

Quid ni placeret? Tenes igitur memoriâ?

Téneo.

Thanks be to God. — *Gratia Deo.*

P: Come on; say. — Age; pronuncia.

S: But you use to go before me in English, and I answer in Latine. — Sed mihi soles præire Anglicè, & ego Latine respondeo.

P: You do well to put me in mind; I had almost forget that: answer then. — *Bene mones*; *Pænè istud oblitus eram*: responde igitur.

S: I expect you should propound. — Exspecto, ut propónas.

P: The head?

S: *Caput.*

P: The top of the head?

S: *Vertex.*

P: The forepart?

S: *Sinciput.*

P: The hinder part?

S: *Occiput.*

Now answer in English. — Nunc respónde Anglicé.

Caput.

P: The head.

S: *Vertex.*

P: The top of the head.

S: *Sinciput.*

P: The forepart.

S: *Occiput.*

P: The hinder-part.

What if you say all by your self now? — Quid si nunc *solus dicas omnia?*

S: I can easily say. — Fácile dicam:

P: And I will be willing to hear you. — Ego verò te libenter áudiam.

S: *Caput*, the head.

Vertex, the top of the head.

Sinciput, the fore-part.

Occiput, the hinder-part.

Have I not said well, Master? — Nonne bene dixi, Præceptor?

Very

P: Very well as can be.
S: The Lord God be praised.
P: O finely spoken!
Go now and ask the maid for your breakfast.
S: I had rather have it of you, Master, if it may be no trouble to you.
P: O how I love you for that saying! come follow me; I will give you some thing that is good, because you have done your business well.
What is this?
S: White bread.
P: What are these?
S: Dry figgs.
P: Count them.
S: One, two, three, four, five, six.
P: O pretty little boy!
S: Now get your breakfast, at your own leisure.

Col. 3. *A. B.*

A: Wil you eat your breakfast with me.
B: I have no breakfast.
A: What! have you not brought it?
B. I got my break-fast at home.
A: Do you alwaies do so?
B: No; but because I rose pretty early, my mo-

Quàm optimè.
Laudetur Dominus Deus.

O pulcrum verbum!
Ito nunc petitum ab ancilla jentáculum.
Malim abs te accipere, præceptor, *si tibi non est molestum.*
O quàm te amo de isto verbo! agè sequere me: *dabo tibi aliquid boni*, qui *tuum rectè feciſti officium.*

Quid est hoc?
Panis cándidus.
Quid hæc sunt?
Ficus áridæ.
Numera.
Una, duæ, tres, quátuor, quinque, sex.
O lepidum capitulum!
Jenta nunc *ociósè.*

Col. 3. A. B.

Vis *jentáre mecum?*
Non habeo jentáculum.
Quid! non attulisti?
Ego domi jentáveram.
Itáne semper facis?
Minimè; sed quia bene *manè surréxeram*, sic

ther was pleased to deal so with me.

A. Much good may it do you.

I then will break my fast by my self.

B. And I will ply my book in the mean time.

matri placuit me tractare.

Prosit tibi.

Ego igitur solus jentábo.

Et ego interim *studébo.*

Col. 4. The *Master*, and the *Schollar*.

Col. 4. Magister, Discipulus.

M. Are you ready to give an account of your study?

D. I am ready, as I think.

M. Say then, and have your wits about you.

D. This morning we first said a verse out of *Cato*; then we construed it in Latine and English: at the last two and two of us parsed every part of speech with its things belonging to it, and the signification.

Esne parátus ad *reddendam* studii rui *rationem?*

Parátus, *ut mihi videor.*

Redde igitur, & *esto præsenti animo.*

Hoc matutino tempore, primùm pronunciávimus carmen ex Catóne; deinde ejus interpretatiónem Latinè & Anglicè reddidimus; postrémo *bini pertractávimus* singulas partes Oratiónis, cum attributis & significatióne.

M. Have you done your duty well?

D. I suppose, I satisfied my Master pretty well.

M. See you do not lie: for I will ask him.

D. As you will, Master; I do not fear in this point.

Recténe feci*sti* officium tuum?

Puto me satisfeci*sse* præceptóri *magnâ ex parte.*

Vide ne mentiaris; nam ego illum percontabor.

Ut voles, præceptor; nihil hac in re metuo.

M. Come, let us go on. What have you to say at noon?

Agè, pergamus. Meridie quid habetis réddere?

We

D. We have the Verb *Possum* to form, in Latine and English.

Habemus declinare Verbum *Possum*, Latinè & Anglicè.

M. Not ing else?

Nihil præterea?

D. Nothing.

Nihil.

M. I have taught you that, other wise

Ego te istud *aliàs* docui.

Do you not remember it?

Nonne *tenes memoriâ?*

D. I dare not say, I, till I have tried.

Non ausim affirmare, donec tentávero:

M. Form it in the first persons, and the rest will be very easie to you.

Declina in primas personas; cætera tibi erunt facillima.

D. The Indicative Mood.

Modus Indicativus.

Possum, I can.

Poteram, I was able,

Potui, I have been able.

Potueram, I had been able.

Potero, I shall be able.

The Imperative is wanting.

Imperativus deest:

The Optative.

Optativus.

Utinam possim,
God grant I can.

Utinam possem,
Would to God I could.

Utinam potuerim,
God grant I have been able.

Utinam potuissem, would to God I had been able.

The Subjunctive.

Subjunctivus.

Ut possim, that I may.

Ut possem, that I might.

Quamvis potuerim, although I have been able.

Quamvis potuissem although I had been able.

Cùm potuero, when I shall be able.

M: Decline the whole infinitive Mood.
Declina totum Infinitivum.

D: The Infinitive Mood, Present and Præterimperfect tense, *Posse*, to may or can.
Infinitivi Modi præsens & præteritum imperfectum.

The Præterperfect, and Præterpluperfect tense, *Potuisse*, to have or had been able.
Præteritum-perfectum, & Pluſquam perfectum.

The rest are wanting.
Cætera desunt.

M: Why doth this verb *Possum* want the Future tense of the Infinitive Mood?
Cur hoc Verbum *Possum* caret futuro infinito?

And why also doth it want the participle in *rus*?
Cur item participio in *rus*?

D: Because it hath not the supine.
Quia non habet supinum.

M: And what then?
Quid tum?

D: For those words use to be formed of the supine.
Illæ enim voces à supino formári solent.

M: Give an example in some perfect Verb.
Da exemplum in aliquo *verbo integro*.

D: As of the Supine *lectu* is made *lecturus*, and of *lecturus* is made *lecturum esse*.
Ut à supino *lectu* fit *lecturus*, & à *lecturus* fit *lecturum esse*.

M: Well indeed. But why have you omitted the Participle of the Present tense of the verb *Possum*, seeing *Potens potentis* is used?
Rectè sanè. Sed cur prætermisisti participii præsens à verbo *Possum* cùm sit in usu, *Potens potentis*?

D: Because, as you have often taught us, *Potens* is not a Participle, though it come of *Possum*.
Quia (ut sæpè nos docuisti) *Potens* non est participium, licet à *Possum* veniat.

D: What is it then?
Quid ergò est?

M: A Noune Adjective.
Nomen Adjectivum.

It is well remembred of you: I pray God you may alweyes go on thus.

Probè meministi: útinam sic pergas semper.

D: I hope better and better every day by the grace God

Spero indies meliora per Dei gratiam.

M: And I also hope the same with you.

Ego quoque idem tecum spero.

Now it remains that you say the preterperfect tense with them that come of it.

Nunc restat ut dicas præteritum cum sua prole.

D: *Pótui, potúeram, potúerim, potuíssem, potúero, potuísse.*

M: Say the terminations.

D: *I, ram, rim, sem, ro, se.*

M: Say the significations.

D: *Póssum*, I am able.
Pósse, to be able.

M: So much for this.
See, see; we are called to dinner.

Hæc hactenus.
Ecce, ecce, vocámur ad prandium.

Col. 5. C. D.	*Col.* 5. C. D.
C: When will you get your dinner?	Quando vis *prándere?*
D: I have dined already.	Ego jam prandi.
C: At what a clock?	Quotâ horâ?
D: At half an hour past eight.	*Sesqui-octava.*
C: Do you dine so early then?	Tam manè igitur prandetis?
D: So we use commonly to do in summer: but when dine ye?	*Sic ferè solémus*, in æstate vos autem?
C: We do not dine till half an hour after ten, and	Non prandemus ante *sesquidecimam*: interfome

ſometime after an Elder.

dum *ab undécimo.*

D. O ſtrange! why no ſooner?

Papæ! Cur non citiùs?

C. He muſt tarry for my Father, till he come back from the Court.

Expectandus eſt Pater, dum è curia redierit.

D. Then you cannot be in the Hall at the ſinging of Pſalms.

Tu igitur non potes adeſſe aulæ in cantióne Pſalmorum.

C. I am very ſeldom there.

Rarò admodum interſum.

D. How are you excuſed? (or, how come you off?)

Quómodo excuſáris?

C. I am exempted from ſo doing

Exemptus ſum *illo múnere.*

D. Who exempted you?

Quis te exémit?

C. The Maſter, at my Fathers motion.

Didáſcalus, *Patris mei mónitu.*

D. Have all Aldermens ſons then ſuch a priviledge?

Ergóne omnes *Senatórum filii* habent hujuſmodi privilègium?

C. They have, ſo their Fathers deſire it.

Habent, *modo Patres jubeant.*

D. Could not your Mother give you your dinner before your Father came back from the Common-Council?

Nonne Mater poſſet dare tibi prandium, ante réditum Patris *è Senatu?*

C. She could indeed, but my Father would have me tarry for him.

Poſſet quidem, ſed *Pater vult à me expectari.*

D. Why ſo?

Quamobrem?

C. Becauſe it is his mind to have it ſo.

Quia ſic illi placet.

D. Now I muſt hold my tongue: for you have ſtopt my mouth: (or, you have made that I have not a word to ſay.)

Nunc mihi tacendum eſt: *Os enim mihi occluſiſti.*

C. Who made you ſo buſie to aſk?

Cur tu es tam curioſus percontator?

D.	I am but a Child, and children alwaies desire to know novelties.	*Puer sum, & pueri semper cupiunt aliquid scire novi.*
C.	I confess it, but there is a mean in all things, as the Master doth often teach us.	Fateor, sed *est modus in rebus*, ut præceptor nos sæpe docet.
D.	Therefore let us depart, that you may get you gone to your dinner.	Ergò discedamus, *ut te pransum conferas.*
C.	I pray you pardon me, if I have offended you in any thing	*Ignosce, quæso, si quâ in re offenderim.*
D.	I desire the same courtesie of you; I. I say, rather who may have offended you with my talkativeness, but thinking no harm in the mean time.	*Ego abs te idem peto; ego, inquam,* potiùs qui te offendere potui *loqua citáte* mea, sed interim *nihil mali cogitans.*

Col. 6.	F. G.	Col. 6.	F. G.
F.	Where got you your meat to day?		*Ubi hodiè cibum cepisti?*
G.	At my host's.		*Apud hospitem meum.*
F.	What did you dine for?		Quanti prandisti?
G.	Six farthings (or dotts.)		Sex *quandrantibus.*
F.	What did your supper, how much cost it?		Quid cœna, quanti constitit?
G.	Just so much. But what are you maintained for a day?		Tantidem. Tu verò quanti âleris quotidie?
F.	More than you.		Pluris quàm tu.
G.	For how much then?		Quanti igitur?
F.	For four pence (sols, or stivers.)		Quatuor *assibus.*

Col. 7.

Col. 7 *Choletus, Cologuerus.*

Ch Whence come you?
C: From abroad.
Ch Why went you forth?
C: To go home.
Ch Why so?
C: To fetch my books.
Ch So ho! why had you not brought them?
C: I had forgot them.
Ch Do you use to forget your breakfast, or your drinking on that fashion?
C: Very seldome.
Ch Truly it was a great oversight.
C: Yes indeed, a very great one; but what should one do? we are but boys.
Ch What if the Master knew of your doing?
C: Perhaps I should be punished
C: Do you say, perhaps?
Ch Without doubt you should be whip't.
Are you not ashamed to come into the school without your Books?
C: It doth not only shame, but irk me also; nevertheless I pray thee do not tell of me
Ch I have no such thought, but I cannot dissemble,

Col. 7. Choletus, Collo-guerius.

Unde redis?
Foris.
Cur prodieras?
Ut irem domum.
Quid eó?
Petitum libros meos.
Eho! cur non attúleras?
Oblitus eram.
Siccine soles jentáculum, aut merendam *oblivíscí*?
Rarissimè.
Profectò magna fuit negligentia.
Imò maxima: *sed quid agas?* púeri sumus.
Quid si præceptor tuum factum sciret?
Fortasse *pœnas darem.*
Ain' tu, fortasse?
Proculdubiò vapulares.
Non te pudet sine libris in scholam venire?
Non solùm pudet, sed piget etiam; verúntamen *ne me accuses óbsecro.*
Nihil minùs cógito: sed *non possum dissimuláre*,

but

but I muſt find fault with you.

Ch You do that (I verily believe) as a friend, and therefore I take it in good part.

C: That is enough for me. Let us go in adoors into the ſchool.

Ch It is time: now the Captains demand an account of our writing.

quin ego te reprehendam.

Iſtud (credo équidem) amicè facis, itaque boni cónſulo.

Id ſatis eſt mihi. Eámus intrò in auditórium.

Tempus eſt; jam *decuriónes* exigunt ſcriptúræ rationem.

Col. 8. The *Scholar*, the *Maſter*.

Col. 8. Puer, Pædagogus.

Pu Maſter, may I ſpeak a word with you?

Pæ Speak boldly.

Pu I and my ſchool-fellows have been faſt at our Books almoſt this three dayes together. May we refreſh our ſelves with a little play?

Præceptor, *licétne pauca?*

Lóquere audaciter.

Ego & condiſcipuli mei hoc ferè toto triduo *libris affixi* fuimus: Licétne *pauliſper animum ludo relaxare?*

Pæ Say ſome Sentence then.

Dic igitur aliquam Sententiam.

Pu *Interpone tuis interdum gaudia curis,*
Ut poſſis animo quemvis ſufferre laborem,

Pæ Say the Engliſh verſes too, if you remember them.

Dic etiam verſus Anglicos ſi memória tenes.

Mirth with thy labour ſometimes put in ure,
That better thou thy labour may'ſt indure.

Pæ How well you have ſaid all!

Pu Thanks be to God.

Pæ Hereafter you muſt put ſomething elſe to it.

Quam rectè dixiſti omnia!

Eſt Deo grátia.

Addendum poſthac *erit aliquid.*

What

Pu What, Maſter?

Pæ Who hath given me wit and a good underſtanding.

Pu But who ſhall teach me thoſe words?

Pæ I will write them for you in your little Note-book that you **may learn them without Book.** But pray thee tell me, who taught thee that ſpeech, which thou haſt ſaid?

Pu Campanus **had given** it me yeſterday **in writing**, and **I got it by heart.**

Pæ Truly I love you, my *Daniel*, for that diligence of yours.

Pu I thank you, Maſter. Do you give way that we may play then?

Pæ **Yes.** Go thy way, tell thy ſchool-fellows.

Pu I will.

Pæ What wil you ſay to them?

Pu That which you once taught me.

Pæ But I will firſt hear it of you.

Pu **Be merry, Boys, behold I bring you good news. I have got you leave to play.**

Pæ Well done: **you have remembred it well.** Now go thy way.

Quídnam, præceptor?

Qui dedit mihi ingénium, & mentem bonam.

Sed quis me illa docébit verba?

Ea ſcribam tibi in *commentariolo* tuo, *ut ediſcas.*

Sed dic mihi, quæſo, Quis te dócuit iſtam orationem, quam pronunciaſti?

Compánus heri *dederat* mihi *ſcriptam*, & ego *memoriæ mandavi.*

Profectò ego te amo, mi *Daniel*, ob iſtam diligentiam.

Ago tibi gratias, præceptor.

Permittíſne igitur, ut ludamus?

Sanè. Abirenuncia condiſcipulis tuis.

Faciam.

Quid dices illis?

Id quod me docuiſti aliquando.

Sed volo prius ex te audire.

Gaudéte púeri; en, áffero vobis jucundum nuncium: ego vobis impetrávi ludendi poteſtátem.

Eugè. *Probè meminiſti:* Ito nunc jam.

Col. 9. *Conradus*, Daniel.

C. Let us repeat our **every day** Nowns, that we may ſay them **more ſurely** to the Maſter.

D. You do well to put me in mind; go before me in **yeſterday**: Nown.

C. **Say in Latine**, An eye.

D. *Oculus*,

C. The right eye?

D. *Oculus dexter.*

C. The left eye?
Oculus ſiniſter.

D. Both the eyes?
Ambo oculi.

C. **You remember well.**

D. **Now hear whether I can ſay them by my ſelf rightly or no.**

C. Come on, I hear you.

D. An eye.

C. You muſt **count them at your fingers ends**, as the Maſter teacheth us.

D. **What is that good for?**

C. To help the memory.

D. **What doth this mean?**

C. Have you not heard **many times?**

D. I am forgetful: what ſhould I do?

C. Be more diligent to remember what you have learn't.

D. **You do me a kindneſs** in giving me ſuch friendly advice.

Col. 9. Conradus, *Daniel.*

Repetámus *Nomina quotidiana*, ut *certiùs* reddámus ea præceptori.

Bene mones; præito mihi *heſterna.*

Dic Latinè, An eye.

Probè tenes.

Nunc audi an rectè ſolus dicam.

Agè, audio.

Debes *enumeráre in digitis*, ut docet præceptor.

Quid prodeſt iſtud?

Ad memóriam juvandam.

Quid hoc ſibi vult?

Non audiviſti *multóties?*

Ego ſum oblivióſus: quid ágerem?

Eſto diligentior ad ea retinenda, quæ percéperis.

Quòd me fidéliter mones, *pergrâtum facis.*

Come

C: Come on, **return to the point.**
Agè, *ad rem redi.*

D: An eye. *Oculus.*

The right eye. *Oculus dexter.*

The left eye. *Oculus sinister.*

Both the eyes. *Ambo oculi.*

C: How well have you said all!
Quàm rectè omnia dixisti!

D: Let us repeat **to day's** Nouns too.
Repetamus etiam *hodierna.*

C: Content: But do you **go before me again, as I have done you.**
Placet; at *tu vicissim præito mihi.*

D: A hand.

C: *Manus.*

D: The right hand.

C: *Manus dextra.*

D: The left hand.

C: *Manus sinistra.*

D: Both the hands.

C: *Ambæ manus.*

D: It remains for you to say by your self.
Restat, ut solus dicas.

C: A hand, *Manus.*
The right hand, *Manus dextra.*
The left hand, *Manus sinistra.*
Both the hands, *Ambæ manus.*

D: **O that we could say thus well before the Master!**
O si tam bene dicerémus, coram Præceptore!

C: What hinder's?
Quid obstat?

D: Because we are afraid.
Quia timémus.

C: And yet **he corrects our faults gently enough.**
Et tamen errata *nostra satis humaniter corrigit.*

D. I know not what this ſhould mean.
I am alwayes fearful at the firſt.
C. That is **in a manner natural to every one** as we have heard of our Maſter.
D. Now we ſhould have ſaid again, in Latin and Engliſh: but **I ſee the Maſter is coming.**
C. Let us go in.

Neſcio quid hoc ſibi velit.
Ego ſemper *ſum timidus in principio.*
Iſtud eſt quodámmodo naturale omnibus, ut audivimus ex præceptóre.
Nunc repetendum eſſet Latinè & Anglicè: ſed *præceptorem venientem video.*
Ingrediámur.

Col. 10. *A. B.*

A. Say in Latin,
Let us ſay our Leſſon together.
B. *Repetámus unà prælectionem*
A. How many parts hath this ſpeech?
B. Three.
A. **Shew the difference betwixt every one of them expreſly.**
B. *Repetamus* is a verb:
Unà is an adverb:
Prælectionem is a nown.
A. **Shew it a little more plainly.**
B. Do you then go before me as the Maſter uſeth.
A. *Repetámus.*
B. *Repeto, répetis, repétere*, of the third Conjugation, like, *Lego, legis, légere.*
The preterperfect tenſe.
Repetivi.

Col. 10. A. B.

Dic Latinè.
Hæc orátio quot habet partes?
Tres.
Diſcerne ſingulas nominátim.
Repetámus eſt verbum:
Unà adverbium:
Prælectionem nomen.
Declará paulo planius.
Tu igitur præito mihi, ut ſolet præceptor.
Conjugationis tertiæ: ut
Prætéritum.

The Supine.
Repetitum.
The participles.
Repetens, & Repetitûrus.
Una.

A. It is not declined, becauſe it
B. is an Adverb in this place; in Engliſh, *together.*

A. *Prælectionem.*
B. *Prælectio, ónis.*, f. g.
The leſſon, or *lecture.*

Supínum.

Participia.

Non declinátur, quià eſt Adverbium, hoc in loco; Anglicè *together.*

Col. 11. *A. B.*

A. **Let us go to ſay our leſſon together**
B. Why ſhould I ſay it?
Is it not enough that I have ſaid it by my ſelf?
A. If you have only ſaid once or twice, **that is but a ſmall matter towards getting it without book.**

B. Nay, but I have ſaid it over about ten times.
A. Truly, that is enough.
B. What would you have more, then?
A. If you would be **ſure to ſay** before the Maſter, it is requiſite you ſhould repeat it over with ſome body.
B. I did not know that: but I aſſent to you with all my heart.
A. Let us do then that which I adviſed you to.

Col. 11. A. B.

Eámus unà repetítum.
Quid ego repéterem?
Nonne ſatis eſt quòd ſolus repetíverim?
Si tantùm ſemel aut bis repetíeris, *id parum eſt ad ediſcendum.*

Imò circitèr deciès repetívi.
Id quidem ſufficit.
Quid igitur vis ampliùs?
Si vis *certiſſimè réddere* coram præceptóre, opus eſt cum áliquo repetiviſſe.

Iſtud ego neſciébam: ſed tibi libenter aſſéntior.

Faciámus ergò, quod ego te monébam.

Truly

B. Truly, **I do not say nay**; begin.

Equidem *non recúso*, incipe.

Col. 12. *Gentilis. Isaac.*

Col. 12. Gentilis. Isaacus.

G. Can you say your lesson by heart?

Tenésne memória prælectiónem?

I. Almost.

Propemodum.

G. Are you willing we should say it over together?

Visne repetámus una?

I. Yes.

Maximè.

G. Begin then.

Incipe igitur.

I. **I will hear with all my heart**: but **do you be sure to hear, that you may tell me if I miss in any thing.**

Faciam libentèr: sed tu *attentè audi, ut* me *corrigas*: *si quid errávero.*

G. Come on then.

Agedùm.

I. *Fac sumptum properè*——.

G. You have mist already, you should have begun with yesterdays lesson.

Jam errâsti, incipiendum fuit ab hesternâ lectione.

I. **You do well to advise me**; I will now begin.

Bene admones; nunc incipiam.

Irátus de re incerta contendere noli: Impedit ira.

G. You miss in the accent of *ira.*

Peccas accentu *ira.*

I. *Impedit ira animum né.*

G. **Make a distinction after** *animum.*

Distingue post animum.

I. *Impedit ira animum, ne possit cernere verum.*
Fac sumptum properè, cum res desiderat ipsa.
Dandum etenim——.

G. You miss in the accent again. Say it again.

Iterum peccas accentu; Répete.

I. *Dandum etenim est aliquid, cum tempus postulat, aut res:*

G. Do you not see that you have mist four times?

Vidésne te errâsse quater.

I. I see it.

Video.

G. And have you minded the places?
Et obſervâſti locos?

I. I have minded them.
Obſervávi.

G. By that means you will take the better heed to your ſelf.
Sic tibi faciliùs cavébis.

I. Alas poor boy that I am!
Me miſerum!

I thought I had it well by heart.
Putábam me rectè tenére:

G. So it often falls out with me too, when ever my memory is not well ſetled.
Sic mihi quoque ſolet accidere, quoties memória non eſt bene confirmata.

I. He is happy that hath a good memory
Felix qui memoriam bonam habet.

G. It is a great bleſſing of God
Magnum Dei beneficium.

I. But time goes on:
Sed *tempus abit:*

Hear me now.
Audi nunc me.

G. I hear you, Say.
Audio, pronúncia.

Iratus de re incerta contendere noli,

I. Look! the Maſter is here.
Hem! *præceptor adeſt.*

G. Hold your tongue, that we may cry Salve to him.
Tace ut illum ſalutémus.

Col. 13. *Clement. Felix.*

Col. 13. Clemens. Felix.

C. Is there nothing for us to ſay to the Maſter to day?
Nihilne eſt quod reddámus hodiè præceptóri?

F. Nothing, but about *the grounds of Grammar.*
Nihil, niſi *de Grammaticæ Rudimentis.*

C. What is that?
Quidnam?

F Look into your Book, and you ſhall find marks upon five leſſons, which the Maſter hath appointed us.
Inſpice libellum tuum, invenies notas in quinque lectiones, quas præceptor nobis præſcripſit.

C. When was that?
Quando iſtud fuit?

F. **On Friday**, at four a clock.

Die Veneris, hora quarta.

C. **But I was not there then.**

At *ego tunc non interfui.*

F. Therefore **you deserved to be whipt.**

Ergo *plagas meruisti.*

C. Do you pass such a sentence, ô severe Judge? **I was busily imployed at home, and I went not away without the Master's leave.**

Siccine judicas, severe Judex? *Occupátus eram domi*, nec *abieram injussu præceptoris.*

F. **Suppose it were so**: yet you should inquire the day after, what was done the day before.

Esto; sed tamen debuisti postridie quærere, quid pridie actum esset.

C. **I confess my fault**; but I pray thee, let me see thy book, that I may see what we are to say.

Meam culpam confiteor: sed cedo librum tuum, quæso, ut videam quid nobis reddendum sit.

F. Take it, and with the same labour mark out what the Master hath appointed us.

Accipe, & eádem operâ signato, quæ à præceptore nobis præscripta sunt.

C. **I will be sure so to do it: nor shall you blame me hereafter (as I hope) for my negligence.**

Faciam diligenter: neque posthac (ut spero) me accusabis negligéntiæ.

Col. 14. *Comes. Oliver.*

Col. 14. Comes. Oliverus.

C. What what was done in the School at three a clock?

Quid actum est in auditório hora tertia?

O. We parted the Parts of speech out of our lesson.

Tractátæ sunt partes oratiónis ex prælectióne.

C. Nothing else;

Nihilne amplius?

O. I would have told you, but that you interrupted me.

Dixíssem, nisi me interpellâsses.

C. I have done amiss, Go on.

Errávi. Perge.

O. Afterwards the Maſter dictated a piece of Engliſh to be tranſlated to day.
C. When muſt it be ſhewed?
O. To morrow at noon.
C. Have you tranſlated it already?
O. After a faſhion.
C. Dictate the English (or vulgar) to me, I pray you.
O. Take it, make haſte, for I have ſomething to write.

Col. 15. *Silvius. Gervas.*

S. What are you doing?
G. I am getting by my ſelf.
S. What do you get?
G. That which the Maſter ſet us to day.
S. Can you ſay it by heart?
G. I think ſo.
S. Let us get tgether; and ſo we ſhall both of us ſay better before the Maſter.
G. Do you begin, then, ſince you dared me.
S. Come on, mind, that you do not let me miſſe.
G. I am more ready to hear you, then you are to ſay.

Poſteá dictavit præceptor argumentum Anglicum hodiè vertendum.
Quando reddendum?
Cras meridié.
Jámne vertiſti?
Utcunque.
Dicta mihi, quæſo, *vernáculum.*
Accipe, feſtina; nam *habeó aliquid ſcribere.*

Col. 15. Sylvius. Gervaſius.

Quid ais?
Répeto mecum.
Quid répetis?
Præſcriptum hódiernum præceptóris.
Tenéſne memória?
Sic opinor.
Repetámus unà; ſic uterque noſtrûm rectiùs pronunciábit coram præceptóre.
Tu igitur incipe, qui nos provocaſti.
Agè, attentus eſto, *ne me ſinas aberrare.*
ſum promptior ad audiendum quàm tu ad pronunciandum.

Col.

Col. 16. *Achoratus. Cortinus.*	Col. 16. Achoratus. Cortinus.
A. Will you get your leſſon with me?	Viſne mecum repétere prælectionem?
C. I will.	Volo.
A. Can you ſay?	Tenéſne?
C. Not well enough perchance.	Non ſatis rectè fortaſſè.
A. Come on. Let us make triall.	Agè. *Faciamus periculum.*
C. What then do we tarry for?	Quid igitur expectámus?
A. Begin, when you will.	*Ubi voles incipe.*
C. But it is your part either to begin.	*Atqui tuum eſt potiùs incipere.*
A. Why ſo?	Quid ita?
C. Becauſe you invited me.	Quia me invitâſti.
A. You ſay fair: minde then.	*Æquum dicis: attende igitur.*
C. I am ready.	*Iſtúc ſum.*

Col. 17. *Criſpus. Sandrotus.*	Col. 17. Criſpus. Sandrotus.
C. Can you ſay already what muſt be ſaid at three of the clock?	Jámne tenes quæ reddenda ſunt horâ tertiâ?
S. I can ſay.	Teneo.
C. And I too.	Ego quoque.
S. Let us talk together a little then.	Ergò confabulémur pauliſper.
C. But if the Maiſter come upon us, he will think we are a prating.	Sed *ſi intervénerit Obſervator*, putabit nos garrire.
S. Why do you fear where there is nothing to be feared?	*Quid times ubi nihil timendum eſt?*
If he do come, he ſhall not	Si vénerit, non deprehen-

find us idle, or ill occupied.

Let him hear our discourse if he please.

C. You say very well: Let us go aside some-whither into a corner, for fear lest any body should hinder us.

det nos *in otio, aut in re mala.*

Audiat, si velit, nostrum colloquium.

Optimè loqueris: Secedámus aliquò in angulum, *ne quis nos impediat.*

Col. 18. *Trimunaus. Messor.*

Col. 18. Trimunaus. Messor.

T. It doth not become us to be idle, or to prate here, whilst we look for the master.

M. What do you say? it doth not become us? nay indeed, we may not unless we have a mind to be whip'd.

T. Do you hear me then whilst I say my lesson and I will afterwards hear you.

M. Come on, say.

Non decet hîc otiari aut garrire, dum præceptor expectátur.

Quid ais? non decet? imò verò *non licet, nisi volumus vapuláre.*

Tu igitur audi me, dum prælectionem pronúncio: ego deinde te audiam.

Age, pronuncia.

Col. 19. *E. F.*

Col. 19. E. F.

E. Why do you not write?

F. I have writ my leaf already. But what do you?

E. I am going to write in the yard.

F. Why so?

E. Because the weather is fair.

F. Make haste, the time goes on:

Cur non scribis?

Jam scripsi meam páginam. Tu verò?

Eo scriptum in área.

Quid ita?

Quia *serénum est cœlum.*

Festina, *tempus abit:* &

and

and we ſhall be called to an account by and by.

& *mox exigetur ratio.*

Col. 20. *Titus. Valerius.*

T. Why do you not write?
V. Becauſe I liſt not.
T. But the Maſter bade you.
V. I know he did; but I have ſomething to read firſt; Beſides I have nothing to write now.
T. I would to God you would write for me.
V. What?
T. I have the Maſter's dictates to write out.
V. What dictates?
T. Upon *Tullie's* Epiſtles.
V. I will willingly write them out for you; but tarry till the next holy-day.
T. I will tarry then: but I pray you do not fail me.
V. I will neither wittingly nor willingly fail.

Col. 20. Titus. Valerius.

Cur non ſcribis?
Quia non libet.
Atqui præceptor juſſerat.
Scio: ſed eſt mihi aliquid legendum priùs;
Prætérea, *nihil habeo, quod nunc ſcribam.*
O ſi velles mihi ſcribere.
Quidnam?
Habeo deſcribenda dictáta præceptoris.
Quæ dictáta?
In *Ciceronis* Epiſtolas.
Libenter deſcribam tibi; ſed *expecta feriarum diem proximum.*
Expectábo igitur; ſed *ne fallas quæſo.*
Nec ſciens, nec volens fallam.

Col. 26. *Damon. Audax.*

D. Will you write out my leſſon for me?
A. Why have you it not written?
D. Becauſe I was buſied yeſterday.

Col. 21. Damon. Audax.

Viſne mihi deſcríbere præléctiónem?
Cur non habes?
Quia heſterno die fui occupatus.

Take

A. Take my book and write it out.

D. You know I write something slowly; and you can sooner have writ all, then I can four or five verses.

A. Get some body else to write for you; I cannot help you now.

D. Why not?

A. I have other business, and that too very needful to be done.

D. I will not press you, nor indeed can I do it; but lend me your book nevertheless.

A. Take it; use it as you will, so you do not abuse it.

D. You have no reason to fear it.

Accipe librum meum & describe.

Non ignôras *me lentiùs scribere: & tu citiùs totum descripseris, quàm ego quatuor aut quinque versiculos.*

Quære tibi alium scriptórem; *nunc ego tibi non possum dare operam.*

Cur non?

Est mihi aliud negotium, idemque pernecessarium,

Nolo urgere, nec possum quidem; sed *saltem commoda tuum códicem.*

Accipe; *utere ut liber, modò ne abutáre.*

Nihil est quod hîc vereáris.

Col. 22. *Austin. The Monitor in the house.*

Col. 22. Augustinus. Observator domesticus.

A. May we go to bed, schoolfellow?

O. Why before the time?

A. Because I must rise at three a clock.

O. Why so?

A. To write.

O. What have you to write.

A. A Letter to my Father.

O. Why do you not ask the Master leave?

Licéne *ire cubitum*, condiscípule?

Cur ante horam?

Quia *tertia est mihi surgendum.*

Quamobrem?

Scribendi causâ.

Quid habes scribere?

Literas ad Patrem.

Cur non petis à præceptóre veniam? You

A. You do well to put me in mind; is he in his ſtudy

O. I think, he is. Go ſee.

Bene mones; éſtne in *muſæolo?*

Puto eſſe. : *Viſe.*

Col. 23. *The School-maſter. The Boy.*

Col. 23. Pædagógus. Puer.

Pæ Whence come you?

P. I come from below.

Pæ What was your buſineſs below?

Pu I went to make water

Pæ Sit at the table now, and tarry in the chamber, untill I come again.

Pu What ſhould I do in the mean time?

Pæ Get your Leſſon perfect againſt to morrow, that you may ſay it to me before ſupper.

Pu I have got it perfect already, Maſter.

Pæ Go play then.

Pu But I have no play-fellows.

Pæ You ſhall find enough in this ſtreet, and of your School-fellows too.

Pu I do not care for that now: I had rather (if you think good) get ſome of my Catechiſm without book againſt the Lords day.

Pæ As you pleaſe.

Pu If any body ſhould aſk for you

Unde venis?

Venio infernè.

Quod erat tibi negótium infrá?

Iveram réddítum urinam.

Sede nunc ad menſam, & mane in cubiculo, donec rediero.

Quid agam interea?

Ediſce prælectionem in diem craſtinum, ut eam mihi reddas ante cœnam.

Jam edidici, præceptor.

Lude igitur.

Sed *nullos habeo colluſores.*

Satis multos invenies in hac vicinia, ex tuis etiam *condiſcipulis.*

Nihil id curo nunc: malim (*ſi tibi placet*) *ediſcere de Catechiſmo in diem Dominicum.*

Ut libet.

Si quis te quæret,

what

	what shall I say to him?	*quid illi dicam?*
P.	Tell him, I am gone forth, but I will come again by and by.	*Dic, me prodiisse, sed mox reversúrum.*
	Col. 24. *The School-master.* Abraham *a boy.*	*Col.* 24. Pædagogus. *Abrahamus* Puer.
P.	Ho *Abraham.*	Heus *Abraháme.*
A.	Anon Master.	*Hem* præceptor.
P.	Lay by your books; you have now ply'd your book sufficiently all the day long.	*Pone libros; jam satis toto die studuisti:*
	Get your self ready, that we may go walk	*Para te, ut eámus ambulátum:*
A.	Were it not better to walk after supper?	Nonne à cœna præstaret?
P.	Bodily exercise is more wholsome before meat.	*Salúbrior est ante cibum exercitatio córporis.*
A.	I remember I have heard it of you.	Mémini ex te audire,
P.	Repeat a saying of *Socrates* to that purpose.	Narra *Socratis* dictum in eam sententiam.
A.	when *Socrates* walked apace without resting till evening, being asked why he he did it, he answered.	Quum *Socrates* usque ad vésperam contentiùs ambuláret, interrogatus quare id fáceret, respondit;
	That he got him a stomach by walking, that he might eat his supper the better.	Se, *quó meliùs cœnáret, obsonáre famem ambulando.*
P.	You have remembred it well.	Probè meministi.
	Who is the Author of it?	Quis author?
A.	Cicero, But whither shall we go abroad, master?	Cicero. Sed *quò prodíbimus*, præceptor?
H.	Without the City.	Extra urbem.

Shall

A. Shall I change my ſhoes?
T. Change them, leſt you be-ruſty thoſe new ones: Take your bone-grace too, that the heat of the ſun may not tan your face.
A. I am now here ready.
P. Now let us go abroad.
A. Shall I call a companion or two out of the ſtreet hereby?
P. You do well to remember me; for ſo we ſhall have a more pleaſant walk of it, for ye ſhall diſcourſe amongſt your ſelves upon the way, and play together ſomewhere or other in a ſhady place.
A. So alſo we ſhall get a ſtomack to our meat.
P. I will be going ſoftly afore; when you have got ſome companions, do ye follow me through the water-gate.
A. Will you tarry for us there then?
P. Yes indeed.
A. What if I meet with no companions?
P. Do you follow me nevertheleſs; Do you hear?
A. I hear you, Maſter.

Mutabóne calceos?
Muta, ne iſtos novos *púlvere conſpergas*:
Sume etiam *umbellam*, ne *ſolis ardor infuſcet tibi faciem.*
Jam parátus adſum.
Nunc ſanè prodeámus.
Vocabóne ex viciniâ unum aut álterum cómitem?
Rectè admones; ſic enim *jucundior erit deambulatio*: nam *per viam ſermones inter vos conferetis, & in umbrâ colludetis alicubi.*

Sic etiam *excitábitur cibi appetentia.*
Ego lento gradu præcedam; ubi nactus eris cómites, vos me *per portam Ripariam ſequimini.*
Nos igitur illic expectábis?
Certé.
Quid ſi nullos invénero comites?
Nihilóminus ſequere me; Audiſtíne?
Audivi, præceptor:

Col. 25, Herſenius. Gimardus.	Col. 25. Herſenius. Gimardus.
H: Of whom did you buy that paper?	A quo emiſti iſtam chartam?
G. Of *Fatinus*.	A *Fatino*.
H. Is it good?	Eſtne bona?
G. Better then that of yours, in my mind.	Melior quàm iſta tua, ut *opinor*.
H. I do not marvel at it.	*Nihil miror*.
G. Why do you ſay ſo?	*Cur iſtud dicis?*
H. Becauſe it is dearer perhaps.	Quia fortaſſe cárior.
G. I know not.	Neſcio.
H. What did you buy a Quire for?	Quanti emiſti *ſcapum?*
G. For a penny half penny.	*Solido & ſemiſſe*.
H. But what did you buy yours for?	Tu verò quanti?
G. A penny and more.	*Solido* & pluris.
H. For how much then?	Quanti igitur;
G. Five farthings.	Quinque *quadrántibus*.
H. Truly you bought it well.	Non malè profectò emiſti?
G. Moreover the Merchant or Mercer gave me ſomething over and above.	Quinétiam *mercator dedit mihi auctarium*.
H. What I pray you?	Quódnam, quæſo?
G. A ſheet of writing paper.	*Schedam chartæ bibulæ*.
H. O what a fool was I, that forgot to ask!	*O me imprudentem*, qui oblitus ſum pétere!
G. I did not ſo much as ask him indeed; but he gave it me on his own mind.	Ego ne petivi quidem, ſed *ultrò ille dedit*.
And I give you this (quoth he) over and above,	Et hoc (inquit) addo tibi,

that

that you ſhould come to me again.

G. So they **uſe to entiſe cuſtomers.**

H. And no wonder, **Every man ſeeks his own profit**

G. But what do we? having forgot to days task?

H. It is but a little one: **We have time enough.**

ut me reviſas.

Sic *ſolent emptóres allícere.*

Nec mirum: *Suum quiſque commodum quærit.*

Sed quid agamus? hodierni penſi immémores?

Exiguum eſt.

Satis temporis nobis reſtat.

Col. 26. *Ancellus.* *Fonánus.*

Col. 26. Ancellus. Fontánus.

A. Do you remember that I lent you ſome paper lately?

F. **What ſhould I do elſe but remember? I am not ſo forgetful.**

A. How many ſheets were there?

F. Four.

A. Why did you not give me them again?

F I tarried till I had a book.

A. Have you got one at laſt?

F. But to day.

A. Whence did you get it?

F. I ask't it of the Maſter.

A. Where?

F. In his ſtudy.

A. What did he? **did he give it you with a good will?**

F. He ſent me to the Uſher, who preſently gave me a book.

Meminiſtíne, me tibi nuper dediſſe chartam mutuò?

Quid ni meminerim?

Non adeò ſum oblivióſus.

Quot erant ſchedæ?

Quatuor.

Cur non reddidiſti?

Expectávi dum habérem codicem.

Habuiſtíne tandem?

Tantùm hodie.

Unde nactus es?

Petivi à præceptóre.

Ubi?

In bibliothéca ejus.

Quid ille? *deditne libenter?*

Miſit me ab hypodidáſcalum, qui ſtatim dedit códicem.

Did

A. Did he not set it down in his Book, first?

F. He useth to deliver nothing but sets it down first.

A. I have heard my Father say, that was a wise-mans part.

F. Especially if an account be to be given.

A. But by what tokens durst he adventure to give it you?

F. I shewed him a writing under my hand in my little Book.
For (as you know) we use to do so.

A. Will you restore me that which you borrowed of me then?

F. Presently after dinner, make no question of it.

Nonne antè *in fuum códicem rétulit?*

Nihil dare solet, quin priùs inscribat.

Audivi ex patre, *id esse viri prudentis.*

Præsertim si reddenda est rátio.

Sed *quibus indiciis dare tibi ausus est?*

Ostendi illi *manu meâ scriptum* in libello meo.

Sic enim (ut scis) fácere solémus.

Reddes ergo mihi mútuum?

A prandio statim; ne dubites.

Col. 28. *Frank. Mark.*

Col. 28. Franeus. Marcus.

F. Are those quills to be sold, which you carry about?

M. Yes, if I can meet with a Chapman.

F. Let me see them: Out upon them, how soft they are!

M. They are such as fell from our Geese wings.
But try them well: for some of them are harder than others.

F. I see well enough what they are: how many will

Pennæ istæ quas circumfers? sunt ne *venales?*

Imò, *si se emptor obtulerit.*

Ostende: Vah, quàm sunt molles!

Tales decidérunt ex alis nostrórum ánserum.

Sed *tenta diligenter*: sunt enim aliæ aliis firmióres.

Satis video quales sint; *quot vis dare pro qua-*

will

Will you give me for a farthing.

M. But six.

F. What do you say? six!
I had rather buy them of the merchants that bring them hither, from *Paris*, and *Lyons*.

M. As though I did not know what they are sold for.

I have heard my brother, who serves a pen-man of this city, say, that he had paid pence a piece for them at *Paris*.

F. Folks live at *Paris* on one fashion, and at *Geneva* on another.
But there is no need of so many words; Will you give me twelve?

M. Whoo twelve! as though I had stolne them.

F. I do not say so: but see whether you like my proffer.

M. Would you have me speak in one word.

F. I pray thee speak, we have talkt so no purpose long enough already.

M. I will give you nine, so you will take them as they rise out of my hand.

F. You do but trifle.
I will not take fifteen unless I might pick and chuse.

drante.

Tantùm sex.

Quid ais? sex!

Mallem emere à mercatoribus qui *Lutetia* & *Lugduno* huc adferunt.

Quasi nesciam quanti vendantur.

Audivi ex fratre, *qui dat operam scribæ* hujus civitatis, se *emisse* Lutetiæ *singulis assibus.*

Aliter Lutètiæ, *aliter* Genevæ *vivitur.*

Sed non opus est tot verbis; vis dare duódecim?

Hui, duodecim! *quasi ego furatus sim.*

Istud non dico; sed *vide num tibi placeat conditio.*

Vis uno verbo dicam?

Dic quæso; *satis jam garritum est.*

Dabo tibi novem, modò *promiscuè de meâ manu accipias.*

Nugas agis.
Ego *sine delectu nollem accipere quindecim?*

Fare you well, **I ſhall find enough ſome where elſe.**

Vale, *alibi invéniam ſatis.*

M. **You may for me.**

Per me licet.

Do you hear Sir? Come again.

Heus, heus, redi.

F. Why do you call me back again?

Cur me révocas?

M. Take eight if you will, and look for no more from me.

Accipe, ſi vis, octo; nec à me plures expecta.

F. Reach me the whole bundle, that I **may chuſe as I have a mind.**

Cedò totum faſciculum, ut *deligam arbitratu meo.*

M. Hold it; **chuſe as you will your ſelf.**

Tene; *delige ut voles.*

F. See now, **and if you have a mind,** count them.

Vide nunc, &, *ſi libet*, númera.

M. There be four and twenty: **the number is plain enough.**

Sunt viginti quatuor: *conſtat numerus.*

But I wonder you took no **Pinion-quills**: for they be harder.

Sed miror te nullas accepiſſe *ex alâ extrêmâ*: ſunt enim firmióres.

F. I know that: but they have a ſhort ſtemme. **Take your money.**

Scio: ſed habent caulem breviórem. *Accipe pretium.*

M. **God ſend us both good luck.**

Bene vertat Deus utrique noſtrûm.

F. I wiſh and pray for the ſame thing that you do. But when will you bring me better Quills?

Idem tecum oro atque precor. Sed quando afferes me lióres pennas?

M. I know not whether I can bring you better; but (I hope) I ſhall bring more ſhortly, **when I come home to your houſe.**

Neſcio an melióres poſſim, ſed (ut ſpero) brevi plures afferam, *cùm ad vos domum proficiſcar.*

F. Have you many Geeſe?

Súntne vobis multi anſeres?

Thirty

M. Thirty and above.
F. O strange! What a huge flock of Geese is that? where are they kept?
M. You shall know sometime else: I may not tarry here any longer. Fare you well, *Frank*.
F. Have a care you be well, *Mark*.

Triginta & amplius.
Papæ! *quántus grex ánserum?* ubi pascuntur?
Scies aliàs;
Non licet mihi diutiùs hic morári.
Vale, *Francisce*.
Cura ut valeas, *Marce*.

Col. 28. *Othoman.* *Philobert.*

Col. 28. Othomanus. Philobertus.

O. Will you give me but one pen?
P. They are not given to me.
O. How now? you deny me such a small request? What if I should ask you some great matter?
P. Perhaps you should have a Say-nay (or a Canvas).
O. I think so indeed: well, I do not ask it as gift-wise: will you but lend it me?
P. I do not say-nay, so you do not spoil it.
O. I will not hurt it.
P. See you do not tire a foot hence.
O. I will go no whither.

Vísne mihi dare únicam pennam?
Non sic dantur mihi.
Heu, *vem tantillam mihi negas?*
Quid si magnum quid rogárem?
Fortasse *repulsam ferres.*
Credo equidem: age, *non peto dono: saltem in commodo.*
Non recúso, *modò ne abutare.*
Non abútar.
Cave né hinc pedem móveas.
Núsquam movebo.

	Col. 29. *Mercator. Bertrandus.*	Col. 29. Mercator. Bertrandus.
M.	Have you mended my pen?	*Acuiſtine pennam meam?*
B.	Long ago.	Jamdúdum.
M.	For what hand?	Quâ *formâ ſcripturæ?*
B.	An indifferent one.	*Mediocri.*
M.	I had rather it had been for a ſmall hand.	Maluiſſem *ad minútas literas.*
B.	You ſhould have told me before.	*Debuiſti prædicere.*
M.	I had forgot.	Oblítus eram.
B.	It makes no great matter.	*Parum refert:*
	I can quickly alter the nib.	*Mucronem facilè mutábo.*
	I fetch it.	*I petitum.*
M.	But where have you left it?	Sed *ubi reliquiſti?*
B.	Upon the table in the ſtove	Super menſam hypocauſti.
M.	Whereabouts?	*In qua parte?*
	Where I uſe to ſtudy.	Ubi ſtudére ſoleo.

	Col. 30. *Pictonus. Joſhua.*	Col. 30. Pictonus. Joſhua.
P.	Have you two or three pens?	Habéſne duas aut tres pennas?
I.	I have but two.	Sunt mihi tantùm duæ.
P.	Lend me one.	Da mihi unam commodáto.
I.	I will not.	Non faciam.
P.	Why not?	Cur non?
I.	Leſt you ſhould miſuſe it.	Ne abutáris.
P.	Think on it; perhaps you ſhall ſome time or other, ask me ſomething, and loſe your labour.	*Memineris: fortaſſe aliquando me fruſtra rogabis aliquid.*

But

But Christ bids us to recompense good for evil.

Atqui *jubet Christus malum bono compensandum.*

P. I have not learnt that yet.

Nondum illud didici.

I. Yet you must needs learne it, if you will be Christ's Scholar, (or Disciple.)

Tamen discas oportet si cupis esse Christi discipulus.

P. What do I desire more?

Quid cúpio magis?

I. Learn then to imitate your master.

Disce igitur magistrum imitari.

P. I will learn in time, (or, as time comes on.)

Discam, *progressu temporis.*

I. It were better now to begin, whilst time gives you leave.

Præstaret nunc incipere, *dum per tempus licet.*

P. You are too hasty with me. I am not as yet all out eight years old, as my mother saith.

Nimis urges. Nondum complevi annum octavum, ut ait mater.

I. It is always time to do well; but I pray thee, be not angry at me, for I was but in jest, that I might let you on to talk with me a little, whilst we have nothing to do.

Semper est bene agendi tempus: sed interim *ne mihi, quæso, succenseas; jocabar* enim, ut te *ad colloquendum invitárem* tantisper dum sumus otiosi.

See here is a pen for you, and that none of the worst neither.

Ecce tibi penna, eáque non omnino péssima.

P. I will give it you again presently, after I have writ a thing down.

Reddam tibi statim, cum aliquid descripsero.

I. I would not have you give it me again.

Nolo mihi reddas.

P. What should I do then?

Quid igitur faciam?

I. What you will: for I free ly give it you.

Quicquid voles: à me enim tibi dono datur.

P. I thank you very heartily.

Col. 31. *Henry. Walter.*

H. Whence come you so puffing and blowing?

G. From the market.

H. What do you bring thence?

G. A Pen-knife.

H. What did you buy it for?

G. Two pence.

H. Is it a good one?

G. It is a German one, as the pedlar said: *viz.* the mark.

H. I do not know it, but you do not very wisely to trust every Pedlar.

G. What should I do?

H. You should make use of some that hath skill, that might chuse you one of the best.

G. Herein I confess, I have done amiss; but this cheers me, that the Pedlar is taken to be an honest man, as being a Professor of the Gospel

H. As though there were no consenting knaves of that stamp.

G. I think there are a great many.

Gratiam habeo maximam.

Col. 31. *Henricus. Gualterus.*

Unde redis tam *anhelus?*

A foro.

Quid illinc affers?

Scalpellum.

Quanti emisti?

Duobus assibus.

Estne bonum?

Est è Germania, ut dixit mercator; *vide notam.*

Ego minimè novi, sed *non satis prudenter facis, qui fidis cuilibet mercatori.*

Quid facerem?

Debuisti *aliquem peritum adhibere* qui tibi *optimum deligeret.*

Hic errávi, fateor: sed *hoc me consolatur* quòd mercator *habetur vir bonus,* utpotè *Professionis Evangelicæ.*

Quasi *nulli* sint *fallaces ejusmodi.*

Puto esse plurimos.

But

But let us let these passe, and let us rather try our Pen-knife.

Sed hæc omittámus; quin pótius *experiamur* ipsum *scalpellum*.

H. Experience will teach us.

Experientia docebit nos.

G. Take it and try it, I pray you. For I have bought it very lightly, and that too as I bought it.

Accipe & tenta obsecro. Non enim *probavi* nisi *levissimè*, idque inter emendum.

H. O strange! who taught you to make such a wise choice.

Papæ! quis te docuit tam *prudenter eligere?*

G. Do you ask? do you not remember that the Master so often tell us, that it is God alone that teacheth us good things?

Rogas? non meministi præceptórem nobis dicere tam sæpe, *Deum esse solum qui bona doceat?*

H. Truly he hath taught you very well.

Profectò hic *optimè te docuit.*

G. I thank him with all my heart: and I desire that he would ever teach me to obey his will.

Ago illi ex animo gratias: & precor, ut me semper doceat parère suæ voluntáti.

H. And I also wish the same; and not onely for our selves, but also for all the godly.

Ego quoque idem precor; nec solùm nobis, sed etiam *piis omnibus.*

G. You do as becometh a godly child.

Facis ut *pium* decet *puerum.*

But is it not time that we should go into the school?

Sed éstne tempus ut conferámus nos in auditorium?

H. It is so; take your books, and let us go together.

Sic est; *sume libros & eámus unà.*

Col. 32. *Michael. Renatus.*

M. Have you a Pen-knife or no?

R. I have one.

M. I pray you lend it me a little.

R. When will you give it me again?

M. As ſoon as I have mended two pens.

R. Take it, but on that condition that you give me it again whole.

M. I ſuppoſe I took it with that condition, though you had ſaid no more.

R. A word to the wiſe (as the proverb goes) is ſufficient.

Col. 33. *Sordetes. Manaſſes.*

S. Have you bought you a Pen-knife, as you was minded of late?

M. I have not bought one.

S. What hath hindred you? For you told me you would buy one to day.

M. I told you indeed: but it came afterwards into my mind, that it were better for me to tarry till the next Fair, that will be in this ſame City.

S. What will you get by that?

Col. 32. Michael. Renatus.

Habéſne ſcalpellum?

Habeo.

Oro te, cómmoda mihi parumper.

Quando reddes?

Cùm primùm duas pennas exacúero.

Accipe, ſed ea lege, *ut integrum reddas.*

Ea conditióne acceptum intelligo, etiamſi nihil addidiſſes.

Intelligenti (ut vulgò dicitur) pauca ſufficiunt.

Col. 33. Sotdetes. Manaſſes.

Emiſtine ſcalpellum, *ut nuper volebas?*

Non emi.

Quid obſtitit?

Dixeras enim mihi te emturum hodie.

Dixeram quidem: ſed *mihi poſtea in mentem venit*, præſtare ut expectem *mercatum proximè futurum* in hac ipſa urbe.

Quid facies inde lucri?

I ſhall

M. I ſhall both **buy one cheaper**, and of a better mark, I mean from the German ſhops.

S. Who gave you that advice?

M. Our Hierome.

S. **It was well done of him. For we ought alwayes to give counſel to our friends.**

M. What? but to our friends then?

S. Yes to our enemies too, I confeſs; becauſe Chriſt our beſt maſter commands ſo.

M. I would we could keep his doctrine well imprinted in our memory, and could alwayes follow it!

S. That good Spirit grant it, by whoſe alone inſpiration, our hearts are inflamed to do well.

M. **You ſay a good prayer.**

Ex *minóris emam* & melioris notæ, nempe ex Germaniæ officinis.

Quis tibi iſtud conſilium dedit?

Hierónymus noſter.

Bene fecit. Debemus enim amicis bonum conſilium ſemper dare.

Tantúmne igitur amicis?

Imò & inimicis, fáteor; quia ſic jubet *Chriſtus, præceptor noſter optimus.*

Utinam doctrinam ejus bene infixam memóriæ conſervémus, eamq; perpetuò ſequamur!

Faxit ille Spiritus bonus, cujus unius inſtinctu ánimi noſtri ad bene agendum accenduntur.

Bene precaris.

Col. 34. *Campanus. Languinus.*

C. Have you many books?

L. Not very many.

C. But what have you?

L. *The grounds of Grammar, School-Colloquies, Terence, Tullie's Epiſtles,* with the French Tranſlation, *Cato, A Dictionary.*

Col. 34. Campanus. Languinus.

Habéſne multos libros?

Non admodum.

Sed quos habes?

Rudimenta Grammáticæ, Colloquia ſcholaſtica, Terentium, Epiſtolas Ciceróns cum Gallica interpretatione, Catónem, Dictionarium

An-

an Engliſh Teſtament, *The Pſalms with a Catechiſm*; and beſides, a Paper-book to write the Maſters dictates in.

C. But what books have you? I have all which you have reckoned, except *Cato*, *Terence*, and *Tullies Epiſtles*.

For, what ſhould I do with books which are

L. not read in our form?

But I do read them ſometimes, while we are at leiſure; that I may alwayes learn ſomething that is new, eſpecially in the Latin tongue, and good manners.

C. You do diſcreetly, my Languine.

Alas poor wretch I! who never learnt what it was to be diligent at my book!

L. Learn then. For it is better to learn late than never.

Teſtamentum Anglicum, Pſalmos *cum* Catechiſmo, præterea *librum chartaceum* ad ſcribendum dictáta præceptoris.

Tu verò quos habes?

Omnes habeo quos enumerâſti, præter *Catonem*, *Terentium*, & *Ciceronis Epiſtolas*.

Cur enim *libros habérem, qui non præleguntur in claſſe noſtra?*

At ego, dum ſumus otióſi, lego interdum illos; ut ſemper áliquid addiſcam novi, præſertim in Lingua Latina & bonis móribus.

Prudenter facis, mi Languine.

O me miſerum! qui *nunquam didici quid ſit ſtudioſum eſſe.*

Diſce igitur. *Præſtat enim ſerò quàm nunquam diſcere.*

Col. 35. *Simeon.* *Haggai.*

S. Lend me your *Virgil* for two dayes, if it may be done without any inconvenience to you.

H. Truly I cannot.

Col. 35. Simeon. Haggæus.

Cómmoda mihi *Vírgilium* tuum in duos dies, ſi *nullo incómmodo tuo id fieri poteſt.*

Profectò, non poſſum.

Why

S. Why not?
H. Becauſe *Gerard*, who borrowed it of me this while, hath laid it in pawn.
S. Say you ſo? in pawn?
H. It is as I ſay.
S. How much hath he pawn'd it for?
H. For three pence, (as he ſaith.)
S. O ungrateful fellow!
H. But ungrateful!
S. Yes indeed, both ingrateful and miſchievous. But what? Could he pawn your thing without making you acquainted?
H. He could, as you ſee it is done.
S. Yet for all that he ought not.
H. You have hit the nail on the head, but what ſhould I do?
S. Do you ſtand to ask? Tell the Maſter of it.
H. I had rather put up that wrong, then make the poor boy be whipt.
S. You do well, ſo he but give you your own again.
H. I hope he will give it me again.
S. Whence ſhould he give it you again?
H. He ſaith, he ſhall ſhortly receive money of his father.

Cur non?
Quia *Gerardus*, qui his diébus à me commodátò accéperat, *pignori* appoſuit.
Ain' tu? pignori?
Sic eſt ut dico.
Quanti oppignorávit?
Tribus (ut ait) aſſibus.
O hóminem ingrátum!
Tantúmne ingrátum?
Imò verò, & *ingrátum & malum.*
Sed nunquid ille rem tuam oppignoráre potuit, te *inconſulto*?
Potuit, ut factum vides.
Non tamen debuit.
Rem acu tetigiſti; ſed quid facerem?
Rogas! *defer eum ad Præceptórem.*
Malo iſtam pati injuriam quàm committere ut miſer vápulet.
Bene facis, dúmmodo tuum reddat.
Reddet, ſpero.
Unde rédderet?
Ait, ſe brevi accepturum à patre pecúniam.

What

S. What if he fail you?
H. It may be so: but yet I will wait some few dayes what may be done then; and after that I will take some advice.
S. There is nothing more fals then good advice.
H. You have very well remembred; for so the master gave us a dictate; but do you desire any thing else?
S. That you may do well.
H. And you very well.

Quid si te fallat?
Fieri potest; sed tamen aliquot dies expectabo quid postea fit futurum; deinde consilium capiam.
Consilio recto nihil est tutius.
Meministi probè; sic enim præceptor dictavit nobis: sed *nunquid vis aliud?*
Ut bene tibi sit.
Et tibi optime.

Col. 36. *Granatus. Forestus.*

G. Will you lend me your *Terence*?
F. I will truly, so you will but fetch it from *Conradus* to whom I have lent it.
G. By what token would you have me fetch it?
F. Truly by this, that I have his Epistles.
G. That is enough for me.
F. But when will you give it me again?
G. When I shall have written out the context upon three or four lessons.
F. Make haste then, that you do not hinder my study.
G. I will make haste.
F. But ho you, have a care you do not blot it;

Col. 36. Granatus. Forestus.

Visne mihi commodare tuum *Terentium*?
Volo equidem, modò illum repetas à *Conrado*, cui utendum dedi.
Quo signo vis repetam?
Nempe hoc, quòd ejus habeo Epistolas.
Id mihi satis est.
Sed quando reddes?
Quum *descripsero contextum in tres aut quatuor prælectiones.*
Maturá igitur, *ne meo studio incommodes.*
Maturábo.
Sed heus, *cura ne macules,*

or;

or else I shall scarce lend it you hereafter.

G. Truly I should be unworthy of your courtesie.

alióquin *ægrè commodábo posthac.*

Nempe indignus essem beneficio.

Col. 37. *Augustinus. Rodigus.*

Col. 37. Augustinus. Rodigus.

A. What new gilt book is that which you make such gallant brags on?

Quis iste est novus liber deaurátus, *quem tàm magnifice ostentas?*

R. *Terence.*

Terentius.

A. Where was it printed?

Ubi impressus?

R. At *Paris*.

Lutétiæ.

A. Who gave it you?

Quis tibi dedit eum?

R. I bought it with my own money.

Emi pecuniâ meâ.

A. Where got you money?

Unde nactus eras pecúniam?

R. You are a fool to ask such a question, as though I had stollen it.

Stultè illud quæris, quasi ego furátus sim.

A. Far be it from me to have any such thought.

Absit à me id cogitáre:

But I asked that for my minds sake.

Sed *ánimi causa id rogabam.*

R. Nor have I found fault with your saying in good earnest, but we use to jest on that manner with our best friends.

Nec ego seriò dictum tuum reprehendi, sed *eo more jocári solémus cum familiaribus.*

A. There is nothing hinders why we may not jest, so God be not offended.

Nihil jocári prohibet, modò ne Deus offendatur.

But come on, let us return to the point: Of whom did you buy that Terence?

Sed agè, *ad propósitum revertámur: De quo emísti* Terentium *istum?*

Of

R. Of Clement.
A. Of that same **peddling book-seller?**
R. Yes indeed.
A. What cost it?
R. Ten pence.
A. No more?
R. Nothing at all more.
A. **Truly the price is cheap enough.**
R. Especially when it is **gilt,** and **neatly bound.**
A. **Were there any other such books as it?**
R. Two or three.
A. I pray you bring me along to him.
R. Let us go.

De Clemente.
Illóne *bibliopóla circumforáneo?*
Maximè.
Quanti cónstitit?
Decem ássibus.
Nihílne amplius?
Nihil omníno.
Profectò satis vile pretium.
Præsértim cùm *de auratis* adeóq; *eleganter compactis.*
Erántne codices alii símiles?
Duo vel tres.
Deduc me, quæso, ad illum.
Eámus.

Col. 38. *Edward. Baldus.*

E. Is not this your Book?
B. Let me see it. **I own it to be mine; where found you it?**
E. In our school.
B. **I thank you, that you have taken it up.**
E. But now I should have set you down in a Bill, **if I would deal in extremity with you.**
B. Why so?
E. **Do you not know our School-Orders?**
B. **Even the Laws themselves, I see to be governed by right.**

Col. 38. Edvárdus. Baldus.

Nonne hic liber est tuus?
Ostende mihi.
Agnosco meum; Ubi invenisti?
In auditório nostro.
Ago tibi gratias, quòd eum collégeris.
Atqui nunc notandus esses, *si summo jure vellem tecum ágere.*
Quid ita?
Nescis leges nostras scholásticas?
Ipsæ etiam leges cupiunt, ut jure regantur.

E. By what right are our laws ruled?

Quo jure reguntur leges noſtræ?

B. By equity, and the maſters diſcretion, becauſe he made them privately for us.

Æquitate & præceptóris arbitrátu, nempe qui nobis eas privatim condiderit.

Beſides, **he doth not uſe to be ſo ſevere** in that which is **done amiſs either through negligence or forgetfulneſs.**

Præterea, *non ſolet tam ſevérus eſſe* in eo quod vel *negligentiâ vel oblivione peccatum eſt.*

E. **So I have often found it too**

Sic & ego ſæpe expertus ſum.

But what way ſoever you do amiſs, **you ſhall plead your caſe before the Monitor.**

Sed quoquo modo peccáveris, *dicenda erit cauſa coram Obſervatore.*

B. **I am not afraid to anſwer to any thing that ſhall be laid to my charge, where there is no danger.**

Non timeo cauſam dicere, ubi *nihil eſt periculi.*

E. **I ſay no more.**

Taceo.

B. But, I pray what needs the Monitor to know that?

Sed, quæſo, quid opus eſt ut id ſciat Obſervator?

For God is not at all offended here.

Hîc enim Deus nihil offenſus eſt.

E. Well, I will conceal it.

Agè, celábo.

B. You ſhall do a good deed.

Bene facies.

E. But hark you, **remember to give me** quid pro quo, (i. e. **to come even with me**) **if ever I chance to make the like fault.**

Sed heus, memento *par pari referre, ſi fortè mihi exciderit aliquod delictum ejuſmodi.*

B. **You ſay fair and honeſtly, I ſhall think on't.**

Æquum & bonum dicis; meminero.

Col. 39.

	Col. 39. *Calliatus. Germanus.*	*Col.* 39. Calliatus. *Germanus.*
C.	Why do you not give me my book again?	*Cur non reddis mihi librum?*
G.	Tarry till to morrow; I have not yet done with it.	Expecta in craſtinum diem; *nondum ſatis uſus ſum.*
C.	I will tarry with all my heart.	Libenter expectábo.
G.	I will requite your courteſy, God willing.	*Referam tibi gratias, Deo volente.*
C.	I will look for no requital for ſuch a ſmall courteſy.	*Pro tantillo beneficio nullas expectabo gratias.*
G.	But yet it is my duty to acknowledge it.	*Tantùm eſt meum agnoſcere.*

	Col. 40. *Noah. Capellus.*	*Col.* 40. Noæus. Capellus.
N.	Did you not ſee my book?	Vidiſtíne librum meum?
C.	What Book do you look for?	Quem librum quæris? Cicerónis Epiſtolas.
N.	*Tullie's* Epiſtles.	Ubi reliqueras?
C.	Where had you left it?	Oblitus eram in auditório.
N.	I had forgot it in the ſchool.	*Tua fuit negligentia.*
C.	That was your negligence.	Fateor: ſed interim *indica ſi quem ſcias acceppiſſe.*
N.	I confeſs it: but in the mean time, tell me if you you know of any body that took it.	
C.	Why do you not go to the Maſter? for he (as you know) either	*Cur non adis* præceptórem? *ſolet* enim (ut ſcis)

to

to carry those things that we have left into his study; or to deliver them to some body that may give us them again.

quæ á nobis relicta sunt, aut ferre in musæolum aut alicui dare qui reddat.

N. You do well to put me in mind.

Bene mones.

O what a forgetful boy am I, who never thought of that!

O me oblivioſum, cui id in mentem non venit!

Col. 41. *Ezechiel. Beatus.*

Col. 41. Ezekiel. Beatus.

E. Will you do me an especial courtesie?

Vis à me magnam inire gratiam.

B. I would do it with all my heart, if it lay in my power.

Nihil libentius fecerim, ſi quidem penes me res ipſa eſſet.

But why am I able to pleasure you?

Sed quid eſt in quo tibi commodáre poſſum?

E. Lend me ten pence.

Da mihi mutuò aſſes decem.

B. I have not so much now, but the better part of it

Non tantum nunc habeo, ſed majorem partem.

E. How much, I pray you?

Quantum, quaſo?

I cannot tell, unless I look in my purse:

Neſcio, niſi crumenam inſpexero:

B. Look, here is eight pence half penny for you.

Ecce tibi octo aſſes cum ſemiſſe.

E. I will have but seven, for I will not have you quite without any at all.

Solos ſeptem accipio; non enim te evacuare prorſus volo.

B. It make's no great matter; take all, if you please.

Parum refert; totum, ſi vis, accipe.

E. I thank you: I think this

Ago tibi gratias: credo hoc

money will be enough for my business, with a little that I have of my own.

B. Do as you please.

E. I love you with all my heart, because you are so ready to do me a kindness.

B. If I can do any thing else for you, do not spare to ask.

E. I will give it you all again (God willing) as soon as my father shall send to me.

B. Do not trouble your self with too much thought; I have no need of it yet.

Col. 42. *David. Nicolas.*

D. Can you lend me a little money?

N. How much do you desire?

D. Five pence, if you can conveniently.

N. I have not so many.

D. How many?

N. But four.

D. Very well, give me those four.

N. I will give you the half, if you please.

D. Why not all?

N. Because I have need of two.

pecuniæ satis fore negotio meo, cum aliquantula quam ipse habeo.

Ut libet.

Amo te de ista tam expromta benignitate.

Si quid aliud possim, ne parcas.

Reddam totam (Deo volente) quamprimùm pater ad me miserit.

Ne sis magnoperè sollicitus; nondum est opus mihi.

Col. 42. David. Nicolaus.

Potésne mihi mutuò dare aliquántulum pecúniæ?

Quantum petis?

Quinque asses, *si tibi est cómmodum.*

Non tot habeo.

Quot igitur?

Tantúm quatuor.

Bene sanè, da mihi istos quatuor.

Dabo, si vis, dimidium.

Cur non totum?

Quia sunt mihi opus duo.

Give

D. Give me two then, I pray you.

N. But they will not serve your turn.

D. I will ask of some body else.

N. Take these two then: When will you give me them again?

D. On Saturday (I hope) when my father comes to the market.

N. Think on it then.

D. Do not fear it.

Col. 43. *Pasquetus. Custos.*

P. Lend me two pence.

C. I cannot so easily now lend you any.

P. What doth hinder you? I know you received some money within this little while.

C. I received some indeed, but I must buy books, and other things that I want.

P. I am loath to hinder thy profit.

C. When I shall have bought what I need, if any thing be left over and above, I will let you have a share of it with all my heart.

P. I will wait in hopes of it in the mean time then; but

Da igitur duos, quæso.

Sed *tibi non sufficient.*

Petam ab áliquo alio.

Accipe igitur hos duos: Quando reddes?

Die (ut spero) Sabbati, *cùm pater ad forum venerit.*

Esto igitur memor.

Ne timeas.

Col. 43. Pasquetus. Custos.

Da mihi duos asses mutuò.

Nunc mihi non est promptum dare.

Quid obstat?

Scio te *hisce diébus* accepisse pecuniam.

Accépi quidem; sed emendi sunt libri, & *alia mihi necessaria.*

Nolo tuum cómmodum remorári.

Ubi émero quæ mihi sunt opus, *si quid supersit, faciam te libenter participem.*

Interea igitur sperans exspectabo: *sed quid*

what if you have nothing to spare?

quid si nihil tibi superfuerit?

C. I will resolve you presently that you may not wait any longer to no purpose.

Statim dicam tibi, ne frustrà diutius expectes.

P. When will you buy those things which you intended?

Quando emes ea quæ decrevisti?

C. To morrow (as I hope) or, at the utmost, the next day after to morrow.

Cras (ut spero,) aut, ad summum, perendié.

P. It is well; It is but a very little while.

Benè habet; Tempus est brevissimum.

Col. 45. *Morellus. Borussardus.*

Col. 45. Morellus. Borussardus.

M. Is your father gone?

Abiitne pater tuus?

B. He is gone.

Abiit.

M. At what a clock?

Quotâ horâ?

B. At one a clock in the afternoon?

Primâ pomeridianâ.

M. What said he to you?

Quid dixit tibi?

B. He gave me a large admonition that I should follow my Books closely.

Multis verbis monuit me, ut diligenter studerem.

M. I would you would do so!

Utinam sic facias!

B. I will do so, by Gods assistance.

Faciam, Deo juvante.

M. Did he give you any money?

Ecquid pecuniæ dedit tibi?

B. He gave me some, as he commonly uses to do.

Dedit, ut ferè solet.

M. How much?

Quantum?

B. That is nothing to you.

Nihil ad te.

I con-

M. I confeſs it: but yet what will you do with that money?

Fateor: ſed tamen quid facies iſtâ pecúniâ?

B. I will buy paper, and other things that I want.

Emam chartam, & *alia quæ mihi ſunt uſui.*

M. What if you ſhould loſe it?

Quid ſi amíſeris?

B. I muſt take it patiently.

Æquo ánimo ferendum erit.

M. What if I ſhall chance to need ſome? will you lend it me?

Quid ſi fortè egéro? dabíſne mutuó?

B. I will lend it you, and with all my heart indeed.

Dabo, & quidem libenter.

M. I thank you.

Habeo tibi gratiam.

Col. 46. *Columbanus. Fontanus.*

Col. 46. Columbanus. Fontanus.

C. Have you done with my pen-knife?

Satiſne uſus es ſcalpéllo meo?

F. As much as I need.

Satis.

C. Give me it again then.

Redde igitur.

F. Take it: I thank you.

Accipe: ago tibi gratias.

C. You have no cauſe to thank me

Nihil eſt quod agas.

F. But pardon me, that I did not give it you again of my ſelf, and ſooner.

Sed ignoſce, quòd non ultrò & citiùs reddiderim.

C. I am not much offended at that matter:

Eâ de re nihil ſum offenſus.

F. For we ought not to be offended, but when we ſee God offended.

Non enim debémus offendi niſi quum Deum offendi videmus.

C. You are in the right of it.

Rectè ſentis.

Col. 46. *Burgerius. Nepos.*

B. Lend me your knife a little.

N. You are always a borrowing something or other, take it: but you should buy one rather.

B. I have no money.

N. Why do you not ask for some?

B. Whence should I ask it?

N. Of your father.

B. He is not in this town.

N. Where then?

B. He is gone into another country.

N. Whither?

B. To *Bern.*

N. On what day went he?

B. The day before yesterday.

N. When will he come again?

B. To morrow, as we hope; for he said so when he went away.

N. God speed him well.

Col. 46. Burgerius. Nepos.

Cómmoda mihi paramper tuum cultellum.

Semper aliquid commodi petis, accipe: quin tu émeres potiús.

Non habeo pecuniam.

Cur non petis?

Unde péterem?

A patre.

Non est in hac urbe.

Ubi igitur?

Péregrè profectus est.

Quó?

Bernam.

Quo die?

Nudiustertiùs.

Quando est reversúrus?

Cras, ut sperámus; sic enim dixit proficiscens.

Bene vertat Deus.

Col. 47. *Columberius. Simo.*

C. Have you any store of bread left?

S. Enough, I thank God.

C. Will you lend me some?

S. With all my heart.

C. But perhaps there will not be enough to serve you.

Col. 47. Columberius. Simo.

Restátne tibi multum panis?

Satis, Gratia Deo.

Vísne dare mihi mutuó?

Libenter.

Sed *fortasse* tibi *non* sufficiet.

Yes,

S. Yes, I truſt ſo.
C. For how long a time?
S. Till Friday.
C. Whence will you get ſome afterwards?
S. From home.
C. Who will bring it you?
S. I will go fetch it my ſelf.

C. When?
S. On the very ſame Friday.
C. Lend me a penny and a half.
S. Who ſhall weigh it?
C. Our miſtreſs, or the maid.

S. Let us go fetch it out of my Cheſt.
C. But go by your ſelf: I will tarry for you in the Kitchin.

Imò, ut ſpero.
Ad quod uſque tempus?
Ad diem Véneris.
Unde habebis poſtea?

Domo.
Quis áfferet?
Egomet ibo petitum.

Quando?
Ipſo die Véneris.
Da mihi mutuò *ſeſquilibram.*
Quis appendet?
Uxor præceptoris, aut ancilla.

Eámus petitum ex arca mea.
Quin *ito ſolus: ego te in culinâ expectabo.*

Col. 48. *I. T.*

I. I pray thee, give me ſome of thy bread.
T. I have no more than I need my ſelf; yet I will give you a ſhare: take it.
I. I thank you.
T. You have no cauſe to thank me for ſuch a ſmall matter.
But I pray thee tel me why have you brought none?
I. Becauſe there was no no body at our houſe

Oro te, *da mihi ex pane tuo.*

Mihi non habeo nimis; tamen *volo tibi impertiri:* áccipe.
Gratias habeo tibi.
Non eſt quod agas ob rem tantulam.

Sed dic quæſo, *cur non attuliſti?*
Quia *nemo erat domi noſtræ*

that would give me any.

T. But why do you not take it?

I. I dare not, unleſs my mother give it me.

T. You do well: but hear ſome good counſel.

I. I liſten to hear it: I pray thee tell me it.

T. When the meat that is left at the table is taken away, after dinner is ended, ask for your Bever, and put it preſently into your pocket ſo it ſhall come to paſs that you may never come without ſomething,

I. And what do you perſwade me about my breakfaſt?

T. That you ask for it at the end of the ſupper, and do as I told you concerning your Bever.

I. I never ſaw better counſel to be given

T. See you remember it, and uſe it when you will.

I. I will uſe it indeed, as oft as there ſhall be need.

qui mihi daret.

Tu verò cur non accipis?

Non audeo, niſi dét mater.

Bene facis; ſed audi bonum conſilium.

Auſculto, ut audiam: dic quæſo.

Cùm, prandio finito, tollantur menſæ reliquiæ, petito merendam, eamque *in peram* ſtatim *recóndito*; ita fiet, ut tu *nunquam inánis venias.*

De jentaculo autem quid ſuades?

Ut petas in éxitu cœnæ, & idem facias quod dixi tibi de merenda.

Nunquam vidi mélius conſilium dari.

Fac igitur ut memineris; & cum voles, utere.

Ego verò utar, quóties opus erit.

Col. 49. *O. S.*

O. Give me a piece of bread.

S. Have you none?

Col. 49. O. S.

Da mihi fruſtum panis.

Non habés?

O. If I had I would not ask.
Si habérem non péterem.

S. Why did you not bring any?
Cur non attulisti?

O. I will tell you afterwards; but in the mean time give me some, I pray you for I begin to be in hunger, [or, my belly begins to chime.]
Dicam postea; sed da interim quæso: nam esurio vehementer.

S. Take it.
Cape.

O. Whoo, such a little bit!
Hui tantillum!

S. What, do you complain?
Etiam quéreris?

O. Good cause why, you deal too niggardly
Non immérito, das parcè nimis.

S. See what a little bit is left: I have almost given you the half.
Vide quántulum restat: *dedi ferè dimidium.*

O. I thank you, you have given me a great deal: But I jest with you.
Ago tibi gratias, dedisti abunde: Sed *jocabar.*

S. Now answer me; why did you not bring some bread from home?
Nunc respónde: cur non attulisti panem domo?

O. There was no body would give me any.
Nemo erat qui daret.

S. No body,?
Nemo?

O. No body at all.
Prorsus nemo.

S. What did your mother?
Quid mater?

O. She was not at home.
Aberat domo?

S What did the other folks?
Quid cæteri?

O. They were every body busy.
Omnes erant occupáti.

S. Why did you not take it your self?
Cur túte non accipiébas?

O. I durst never do any such matter.
Nunquam audérem tale quidpiam.

S. Why not?
Cur non?

My

O. My mother doth constantly forbid me to touch any without her leave.

Mater perpetuò vetat, ne quid attingam sine permissu ipsius.

S. She is a hard Mother.

Dura Mater.

O. In your judgement indeed, who have one that is more cockering of you.

Tuo quidem judicio, qui indulgentiórem habes.

S. I do not say she is cockering, but I am sure she is kind-natured.

Non dico indulgentem, sed certè liberálem.

O. How doth she deal with you?

Quomodo te tractat?

S. Very lovingly, and altogether according to my own mind.

Suavissimè, omninóque ex *animi sententiâ.*

O. Perhaps to your utter undoing.

Fortasse *in tuam perniciem.*

S. God Almighty forbid.

Avertat Deus Optimus Maximus.

O. Truly I do not envy your happiness.

Non equidem invideo.

S. Why then do you say so as you do say?

Cur ergò istud dicis?

O. That in the interim I may put you in mind, that we all become worse by being too much liberty

Ut interim te moneam, *Omnes licentiâ deteriores fieri.*

S. You do well: but what think you? May I not make use of my Parents kindness?

Bene facis: sed quid censes? Nonne uti licet parentum bonitâte?

O. Truly you may, so you do not abuse it.

Certè licet, modò ne abutâ s

S. How do we abuse it?

Quómodo abutimur?

O. Do you ask? When we turn either our fathers or mothers making much of us into that which is not good.

Rogas? Quum aut patris aut matris indulgentiam in malum vértimus.

You

S. You say right; But what man among a thousand is there that doth it?

Rectè dicis; Sed *quotusquisque id facit?*

O. Yes almost all, except those whom the Lord God doth restrain.

Imò, ferè omnes, nisi qui à Domino Deo prohibentur.

S. Who can be good, but by the grace of God?

Quis potest bonus esse nisi per Dei gratiam?

O. Therefore (as our Master doth often admonish us) we must pray to him that by his Spirit he would make us good and holy.

Ergò (ut sæpe monèmur à præceptore) *precandus est ut spiritu suo nos bonos & sanctos efficiat.*

S. I am glad you brought not your break-fast.

Gaudeo te non attulisse jentaculum.

O. Why so?

Quamobrem?

S. Because, methinks, I have done my self a great deal of good by this discourse of ours.

Quia *hoc nostro colloquio mihi videor multum profecisse.*

O. And I have profited by it too not a little.

Ego quoque non parum.

S. It is done by your means.

Tua operâ id factum est.

O. Nay rather, by Gods blessing, who indeed was pleased to have it so.

Imò beneficio Dei, qui quidem ita voluit.

S. I believe so indeed.

Credo équidem.

O. Therefore both in this and other matters, let us acknowledge his goodness.

Et hîc igitur, & in cæteris agnoscámus bonitatem ejus.

S. That is very fitting,

Valdè id æquum est.

O. I, very necessary;

Imò valdè necessarium;

If we will avoid the crime of ingratitude.

Siquidem volumus ingrati animi crimen effugere.

S. O what a most pleasant speech was that!

O. Everlasting thanks be to God by Jesus Christ.

S. So with I.

Col. 50. *The first Scholar of the Victors, the Master, the Monitor.*

D. Master, will you give me some little reward?

P. Why so?

D. For Victorship.

P. Where are your Equals?

D. Here be *Hugh* and *Audax*.

P. What say you Monitor? are these the Victors this week?

N. They have the fewest faults of all the rest.

P. Then they are the Victors. What else should I ask you?

N. What reward do ye desire then?

D. What you please.

P. By what right do I owe it you when all come to all?

D. By your promise.

P. Ye say fair? For whatsoever is rightly promised ought to be performed.

D. So we have learnt of you. See here is for every one a pen a piece to write

O sermónem jucundíssimum!

Gratiæ Deo immortales, per Jesum Christum.

Ita velim.

Col. 50. Discipulus primus ex Victoribus, Præceptor, Nomenclator.

Præceptor, vísne dare prǽmiolum?

Quamobrem?

Victoriæ causa.

Ubi sunt *cómpares tui*.

Adsunt *Hugo* & *Audax*.

Heus Nomenclátor, suntne hi victores hac hebdómade?

Habent notas omnium paucíssimas.

Ergò sunt Victóres; *Quid aliud ex te quæro?*

Vos igitur quod prǽmium pétitis?

Quod tibi placúerit.

Quo tandem jure debeo?

Ex promisso.

Æquum dicítis. *Quicquid enim rectè promíssum est, præstári debet.*

Sic ex te didícimus.

Ecce vobis *pennæ singulæ ad scribendum*; ac *ne* withal

withal, and that you may not think them to be any ordinary ones they are such as they call *Holland-cheese.*

We thank you, master.

P. Nay, but rather thank God, the giver of all good things, who gives good success to your studies: And do ye go on diligently in your learning.

D. We will do our best as far as God shall enable us.

P. All our doings are to no purpose without his help.

ac ne putetis vulgáres esse, ex earum sunt genere, quæ vulgò Hollandicæ appellantur.

Gratias ágimus, præceptor.

Quin potiùs ágite Deo, omnium bonórum authóri, qui dat studiis vestris prósperos succesſus: *Vos autem in literárum studio pergite diligenter.*

Dábimus óperam, quantum jus abit ille Pater optimus.

Sine ejus ope, vana sunt nostra omnia.

Col. 51. *The Monitor. Caparonus.*

O. Whence come you, *Caparonus?*

C. From home.

O. What do you bring from thence?

C. My bever (*or* Munchin.)

O. Who gave you leave to go forth?

C. The Master himself.

O. How will you prove that?

C. Let us go to him, and ask him.

O. But, have a care what you do.

Col. 51. Observator. Caparonus.

Unde venis, *Caparóne?*

Domo.

Quid affers illinc?

Merendam.

Quis tibi permíserat exire?

Præceptor ipſe.

Quómodo istud probábis?

Adeámus illum, ut consulamus.

At, *vide quid agas.*

C. I fear nothing in this matter.
O. Are you so secure?
C. He that speaks the truth, ought to fear nothing.
O. That is a true saying indeed.
But how few are there that do not lie?
C. I am sure, I do not lie now.
O. You do almost persuade me.
Go your way: I believe you, because I never caught you in a lie.
C. I thank God; whom I beseech that he would preserve me upright and unspotted.
O. I wish every one would pray so from their heart! Now get you to eat your bever.

Col. 51. *Giraldus. Eliel.*

G. Who are the Victors this week?
E. Where was you when the accounts were given in?
G. I was sent for by my father; but who are the Victors? I pray you tell me.
E. I and *Puteánus.*
G. Have you had a reward already?

Hac in re nihil timeo.
Adeóne secúrus es?
Qui verum dicit, nihil timere debet.
Vera quidem ista est sententia.
Sed *quotusquisque non mentitur?*
Certus sum, me nihil mentiri nunc.
Propémodum persuades mihi.
Abi: credo tibi, quia *in mendacio nunquam te deprehendi.*
Est Deo gratia; quem precor, ut me *integrum & purum custodiat.*
Utinam ex animo omnes precarentur!
Recipe nunc te, ut edas merendam tuam.

Col. 51. Giraldus. Eliel.

Qui sunt victóres hac hebdómade!
Ubi eras cùm rationes rederentur?
Accersítus à patre fueram: sed qui sunt victóres? Dic sodes.
Ego & *Puteánus.*
Jamne habuístis præmium?

We

E. We have had it.
G. What?
E. Twelve walnuts.
G. Whoo, what a reward!
E. Ho, you fool, do you value a reward by the worth of a thing then?
G. I see nothing else to be valued here.
E. You are a base fellow, to seek after gain so.
Do you not remember the Master's word?
G. What word?
E. A reward is given not for lucre, but for honours sake.
E. Now I remember it (as it were through a mist. (or somewhat confusedly.)
I will be more diligent hereafter.
E. So you will be a wise man at the last.

Habuimus.
Quódnam?
Duodénas juglandes.
Hui, quale præmium!
Eho, inepte, æstimas ergò præmium ex rei pretio?
Hic nihil aliud video æstimandum.
Sordidus es, qui sic lucro inhias.
Non meministi verbum præceptoris?
Quod verbum?
Non lucri, sed honoris causa datur præmium.
Nunc reminiscor, *quasi per nébulam.*
Posthac ero diligéntior.
Sic tandem sapies.

Col. 53. *Gulatinus. Burchardus.*

G. Hey brave, we are dismissed to play; did you not hear?
B. What should I do but hear, when I my self was there?
G. Have you a mind to talk a little? and afterwards we will play together.

Col. 53. Galatinus. Burchardus.

Euge *dimissi sumus ad lusum*; audistine?
Quidni audirem, quum égomet adfuerim?
Placétne paulisper confabulari? deinde ludémus unà.

B. I had rather play first.

G. But it is a hard matter to break off play.

B. You say that which is very true, and I find it so in my self.

G. Because you approve of my reason then, give us some subject to talk of.

B. Nay rather it concerns you to give it, because you challenged me.

G. You say fair; give me the Nouns in Latin, which I will propound to you in English.

B. Concerning what you will propound?

G. Concerning houshold stuff.

B. I will strive to answer, so you do not propound above ten?

G. I will count them on my fingers ends, lest perhaps I exceed the number.

Hear then.

B I am ready.

G. A Cupboard.

B. *Abacus.*

G. A Bench.

B. *Sella.*

G. A Candlestick.

B. *Candelabrum.*

G. A Caldron.

B. *Ahænum.*

G. A pair of Bellows.

B. *Follis.*

G. A Pillow.

Mallem ego prius lúdere.

Atqui *difficile est ludum abrumpere.*

Planè verum dicis, & ego in me sic experior.

Quoniam igitur *placet tibi mea ratio*, da nobis aliquid argumenti ad confabulandum.

Imò tuum est dare, ut qui me lacessiveris.

Æquum dicis: redde nómina Latinè, quæ tibi Anglicè propónam.

Quâ de re propones?

De supellectili.

Tentábo respondére, modò ne plura quàm decem propónas.

Enumerabo in digitis, ne fortè numerum exeédam.

Audi igitur.

Isthic sum.

B. *Pulvinus.*
G. A Bolster.
B. *Cervical.*
G. Linnen cloth.
B. *Linteum.*
G. A pot of earth.
B. *Olla.*
G. A Flagon of wine.
B. *Oenóphorum.*
G. You have miſt once.
B. Where?
G. You ſaid *linteum* for *lodix.*

B. I confeſs it, I give you the winning once.

G. Now propound again for your part, that you may get off, if you can.

B. Will you anſwer concerning things to be eaten?
G. *As you pleaſe.*
B. Freſh meat.
G. *Caro recens.*
B. Pork.
G. *Suilla.*
B. Veniſon.
G. *Ferina.*
B. Veniſon of a wild Boar.
G. *Aprugna.*
B. Sod milk.
G. *Lac decoctum.*
B. Whey.
G. *Serum, vel ſerum-lactis.*
B. New cheeſe.
G. *Caſeus recens.*
B. Pottage.
G. *Jus curinum.*

Errâſti ſemel.
Ubi?
Dixiſti *linteum* pro *lodice.*

Fateor, *debeo tibi ſemel victoriam.*

Nunc viciſſim propône, *ut rédimas.*

Vis reſpondére de edúliis?
Ut libet.

B. Fish sod.
G. *Piscis elixus.*
B. Pickle.
G. *Condimentum.*
B. **You are deceived.**
G. What is it then?
B. Pickle. *Intinctus.*
G. I will have it to be *condimentum.*
B. **But I will not contend**
G. Who contends? **let us ask some bodies advice.**

B. But let us play first: **that shall be done after.**
G. Come on, it shall be done; **let us not lose our opportunity to play.**

Col. 54. *Moses. Olevitanus.*

M. I am weary long ago to **use our school-games so often over.**
O. What will you do then?
M. Let us go into our garden.

O. What shall we do?
M. We will walk, we will talk together, and rehearse Gods benefits in his works.
O. Truly there is nothing more pleasant: but in the interim we must beg leave of the master.
M. I have already got it for my self, & also for one too

Falleris.
Quid ergo est?

Condimentum volo.

At ego nolo contendere.
Quis contendit? *consulámus.*

Quin priùs ludámus: *illud fiet posteriùs.*
Agè, fiet: *ne amittámus ludendi occasiones.*

Col. 54. Moses. Olevitanus.

Jamdudum tædet me toties *repetere lusus scholásticos.*

Quid facies igitur?
Eámus in hortum nostrum.

Quid agémus?
Ambulábimus, colloquémur, Dei beneficia in ejus opéribus commemorábimus.
Nihil sanè jucundius; sed interim petenda est à præceptore venia.

Jamdudum impetrávi mihi, & item uni quem whom

whom I would carry with me.

O. It is very well; let us go, on Gods name

R. I pray that he may keep us.

O. I pray the same that you do too.

quem vellem dúcere.

Bene res habet; eámus, ducente Deo.

Precor ut nos cuſtodiat.

Ego quoque idem precor tecum.

Col. 55. *Sulpinus. Munchius.*

Col. 55. Sulpinus. Munchius.

S. Have ye got leave to play?

M. We have got leave.

S. For how long time?

M. Till ſupper.

S. Who gave in the verſes?

M. The firſt and ſecond boys.

S. What did the other forms?

M. Every firſt Captain of the three next forms ſaid a Sentence out of the Scriptures.

S. Did ye not ſay prayers as we uſe to do?

M. We ſaid our prayers, and indeed whilſt the maſter was there? where was you?

S. I was gone home, being ſent for by my mother.

M. What do you think to do now then?

S. To play an hour and an half, and then to betake my ſelf to my ſtudy.

M. Would you have me to be your play-fellow?

S. What ſhould I do but be willing?

Impetrâſtis ludendi facultatem?

Impetrávimus.

Ad quod uſque tempus?

Ad cœnam uſque.

Qui dederûne verſus?

Primi & ſecundi.

Quid cæteræ claſſes?

Primus quiſq; decurio trium proximárum claſſium pronuntiávit unam è ſacris literis ſententiam.

Nonne precâti eſtis, ut ſolêmus?

Precáti ſumus, & quidem præſente ludi-magiſtro: *tu verò ubi eras?*

Iveram domum, à matre accerſitus.

Nunc igitur quid agere cógitas?

Ludere *ſeſquihoram*, deinde *ad ſtudium me recipere.*

Vin' tu, ut tibi ſim colluſor?

Quidni velim?

M.	With what game shall we exercise our selves?	Quo lusu nos exercébimus?
S.	There is none pleaseth me better than the hand-ball.	Nullus est mihi jucúndior *pila palmaria.*
M.	Nor me indeed.	Nec mihi quidem.
S.	Let us go see then, whether the other boyes have chosen sides or no: for if we should play by our selves it would be less sport.	Visámus igitur an cœteri *partes sortíti* sint: nam *si soli luderemus, minus esset voluptatis.*
M.	Let us go to see on Gods name.	*Visámus sané.*

	Col. 56. *M. R.*	*Col.* 56. M. R.
M	Will you go with me?	*Vísne ire mecum?*
R.	Whither go you so hastily?	*Quò próperas?*
M.	To the pool, (or dyke.)	Ad lacum.
R	Why thither?	Quid eò?
M	To wash my feet.	Lotum pedes.
R.	Go on Gods name; I have no need to wash (or bathe) me now.	I sanè; nunc lotióne mihi opus non est.
M.	But in the mean time we will discourse a little.	Sed interim parùm fabulábimur.
R.	I have no great mind to discourse now.	*Ne fabulári quidem nunc velim.*
M.	But discourse is profitable so it be onely of honest matters.	Atqui *útilis est confabulatio duntaxat de rébus honestis.*
R.	But exercise of body is more profitable for me, for my health.	At mihi utilior est ad valetúdinem exercitátio corporis.
M.	What if I shall tarry with you?	Quid si mánsero tecum?
R.	You shall do wisely; and we will play together at the hand-ball.	Prudenter facies: & nos pilâ palmariâ colludemus.
	God send us good luck.	*Bene vertat Deus.*
M.	I will tarry.	Manebo.

I will

R. I will go with you to wash an other time: that is, when I shall have more time.
Aliàs totum unà tecum ibo: *cùm scilicet longius erit temporis spacium.*

M. Let us buckle (or fall) to our sport then.
Ad ludum igitur nos accingámus.

R. I make no stop in the business.
Nulla est in me mora.

Col. 57. *Vincentius Benus.*

Col. 57. Vincentius. Benus.

V. Why did you not play with us to day?
Cur hodie non lusisti nobiscum?

B. I had no time to play.
Non erat mihi ludendi spatium.

V. What business had you?
Quid habebas negotii?

B. I had not done my task
Non absolveram pensum meum.

V. What task?
Quod pensum?

B. I had half a copy to write.
Dimidium exemplaris restabat mihi perscribendum.

V. Have you quite done it?
Perfecistine?

B. I have quite done it.
Perféci.

V. I commend your diligence. you shall play another time at leasure.
Laudo tuam diligentiam; ludes aliàs otiosè.

B. When it pleases God.
Cùm voluerit Deus.

V. You say well. For nothing can be done without his pleasure.
Rectè dicis. Nam *absque voluntate ejus fieri nihil potest.*

Col. 58. *The first boy, the Master, the second and the third boy.*

Col. 58. Primus puer, Præceptor, secundus puer, & tertius.

Pri. God save you, master.
Salve, præceptor.

Præ. Christ Jesus save you, children. Amen. Have ye said already?
Sit vobis salus à Christo, pueri. Amen. Jamne repetivistis?

Pri. Yes, master.
Etiam præceptor.

Præ. Who taught you?
Quis docuit vos?

Pri. The Usher.
Subdoctor.

Præ. What would ye have now?
Quid nunc vultis?

Se. That by your leave we may play a little.
Ut per te liceat nobis parumper lúdere.

Præ. It is not time to play.
Ter. We do not begg for all, but for our little boyes only.
Præ. But it rayneth, as ye see.
Se. We will play in the gallery
Præ. At what game?
Pri. With pins, or walnuts.
Præ. What will ye give me?
Pri. We will say Nouns.
Præ. How many will ye say a piece.
Pri. Two.
Præ. Say then.
Pri. Paper, *Charta.*
Inke, *Atramentum.*
I have said.
Se. A book.
Liber.
A little book,
Libellus.
I have said.
Ter. A cherry,
Cerasum.
Walnuts,
Juglandes.
We have said.
Præ. What pretty little fellows ye are!
Play till supper.
Pu. We thank you, Master.

Non est ludendi tempus.
Non petimus omnibus, sed nobis *parvulis* tantum.
Atqui *pluit*, ut videtis.
Ludémus in pergulâ.
Quo lusu?
Aciculis, vel juglandibus.
Quid mihi dabitis?
Dicemus nomina.
Quot dicetis singuli?
Duo.
Dicite igitur.
Dixi.
Dixi.
Diximus.
Quàm belli estis homunculi?
Ludite ad cœnam usque.
Gratias agimus, præceptor.

Col. 59. A. B.

A. Where is your father now?
B. I think he is at Lyons.
A. What doth he there?
B. He plays the Merchant.
A. How long hath he traded?
B. Since the beginning of the mart.

Col. 59. A. B.

Ubi nunc est pater tuus?
Puto eum esse Lugduni.
Quid illic agit?
Negotiátur.
Ex quo tempore?
Ab ipso initio mercatûs.

I greatly

A. I greatly wonder how he dares tarry there so many dayes, when there is such a great plague all up and down the city.

Valdè miror quî audeat illic commorari tot dies, quum *pestilentia* tanta sit *per totam urbem.*

B. It is no such great wonder.

Non est adeò mirandum.

A. Doth it seem so to you?

Itáne tibi vidétur?

B. Yes indeed: for he hath bin at other times in greater danger: but the Lord God hath evermore preserved him.

Ita profectò: fuit enim aliàs in majóre periculo: sed Dóminus Deus semper eum custodívit.

A. I believe so, and will yet preserve him.

Credo equidem, & adhuc custodíet.

B. But when will he come back again?

Sed quando est reversurus?

A. I know not: we look for him every hour.

Nescio: *in horas expectámus.*

B. God send him well back again.

Redúcat illum Deus.

A. So say I.

Ita precor.

Col. 60. *Elizæus.* *Delphinus.*

Col. 60. Elizæus. Delphinus.

E. What are you so over-joyed for?

Quâ de re sic elatus es lætitiâ?

D. My father is newly come.

Pater meus modò advénit.

E. What matter is it to me?

Quid meâ refert?

D. Yes a great deal, because he hath got us leave to play.

Imò, plúrimum; quia nobis impetrávit ludendi veniam.

E. Do you say so?

Ain' tu?

D. See, the boys are already playing in the court-yard.

Vide pueros jam ludentes in aréâ.

E. Let others play on Gods name, I had rather ply my book than play.

D. And so had I: but, when time serves. For (as the proverb goes), There is a time for every thing. Whereupon our *Cato* gives us good counsel.
Mirth with thy labour sometimes put in ure:
That better thou thy labour mayest endure.

E. The things are true which you say, I confess; but in the mean time let me alone, that I play ply my book in good earnest.

D. You may ply your book for all me: I do not hinder you; but I will take this opportunity.

E. Make use of it, on Gods name.

Col. 61. *The Monitor. A boy of the company. Likewise another boy.*

N. Ho, boyes, ho, ho, ho.

Q. Why do you call out so oft?

N. You will give over play.

Q. Thou noddy, it is not all out four a clock yet.

A. Why did you not give a token?

N. Because the little bell's rope is broken.

Ludant sanè *alii, ego studére malim quàm ludere.*

Nec minus ego: sed, in témpore. Nam (ut est in Proverbio) *Omnia tempus habent.*

Unde & nos rectè monet *Cato* noster.

Interpone tuis interdum gaudia curis:
Ut possis animo quemvis sufferre laborem.

Vera sunt quæ dicis, fateor, sed interim *vnite me, ut serio studeam.*

Per me studeas licet, mihil impedio; at ego hac utar occasione.

Utere sanè.

Col. 61. Nomenclator. Quidam puer ex turba. Item alius.

Heus, pueri, heus, heus, heus.

Quid clámitas?

Desistendum est à lusu.

Eho *inepte, nondum quarta exacta est.*

Cur non dedisti signum?

Quia *tintinnabuli funis* fractus est.

Call

A. Call again, but ſpeak higher.
N. Ho boys, come all in again.
A. Make haſt, make haſt, I ſay; the Maſter haſteneth you.
N. Give over calling; they all come running.

Col. 62. Orentius. Quintus.

O. Why are you ſo merry?
Q. Becauſe my father is come.
O. Say you ſo? whence came he?
Q. From *Paris*.
O. When came he?
Q. Juſt now.
O. Have you ask't how he did already?
Q. I asked him how he did, when he alighted from off his horſe.
O. What did you to him beſides?
Q. I pull'd off his Boots and Spurs.
O. I wonder you tarried not at home for his coming.
Q. Neither would he ſuffer it, nor was I willing: eſpecially now, when the leſſon is to be heard.
O. You take a ſafe courſe for your ſelf, in that you have regard to the time.
Q. But how doth your father? is he well?
O. Well, by Gods bleſſing.
Q. Truly I am very glad of it,

10 Clama iterum, ſed attolle vocem. (nes.
Heus pueri; *recipite vos om-*
Feſtinate, feſtinate, inquam; *urget præceptor.*
15 *Deſine clamare; accurrunt omnes.*

Col. 62. Orentius. Quintus.

Quid ita lætus es?
Quia venit pater?
Ain' tu? unde venit?
Lutetia.
Quando àdvénit?
Modó.
Jámne ſalutâſti?
Salutávi, quum *ex equo deſcenderet.*
Quid ampliùs illi feciſti?
Calcaria detraxi & ocreas.
Miror te non *manſiſſe domi propter ejus adventum.*
Nec ille permiſiſſet, nec ego vellem; præſertim nunc cùm audienda eſt prælectio.
Bene tibi conſulis, qui témporis rationem habeas.
Sed *quid pater, valetne?*
Rectè, Dei beneficio.
Equidem gaudeo plúrimùm both

both for your sake and his, that he is come safe again from his journey.

Q. You do like a friend: but to morrow we will talk together more at large. See the master who is now going into the school.

O. Let us go take our lesson.

tuâ, & ejus causâ, quòd salvus *peregrè redierit.*

Facis ut amicum decet; sed *cras pluribus verbis colloquémur.*

Vide præceptorem, qui jam ingréditur auditorium.

Eámus audítum prælectiónem.

Col. 63. *Mark. Aaron.*

M. I pity you.

A. Why so?

M. Because you misuse your pen so pittifully.

A. How do I misuse it?

M. Because you hold it very ill favouredly as you mend it.

A. It is none of my fault; do not you mistake your self.

M. Whose then?

A. My pen-knife's, the edge whereof is dull.

M. Your pen-knife is not to blame, but your self.

A. Why say you so?

M. Because you ought either to have whetted your pen-knife, or borrowed another elsewhere, at the least for this present occasion.

A. I dare not ask one.

M. Why are you afraid?

A. Lest it should be deni'd me

M. Look, here is mine for you.

A. I thank you.

Col. 63. Marcus. Aaron.

Miseret me tui.

Quid ita?

Quòd pennâ tuâ tam miserè abutáris.

Quomodo abútor;

Quia *pessimè tractas in acuendo.*

Non est culpa mea; ne quid erres.

Cujus igitur?

Scalpelli mei, cujus *acies obtusa est.*

Scalpellum in culpâ non est, sed tu ipse.

Cur istud dicis?

Quia debuisti vel scalpellum tuum acuere, vel aliud aliunde rogare commodatò, saltem ad præsens negotium.

Non audeo pétere.

Quid times?

Ne mihi denegétur.

Ecce tibi meum.

Gratias ago.

Ita

M. Use it as much as you will, but use it well.

A. I wil not wittingly misuse it And be not so loth to ask another time.

M.

A. My nature is such, I use to be more willing to give than to ask.

M. I would there were many such as you are; yet notwithstanding, he that willingly doth a favour, may likewise freely desire one. But I hold you too long; dispatch what you was about.

Col. 64. *A. B.*

A. Why is not *Peter* come to the school?

B. He is busie.

A. In what employment?

B. In piling up wood.

A. How do you know?

B. I was told.

A. By whom?

B. By his father.

A. Where saw you him?

B. He met me when I came.

A. See you to not frame a lie; for I will ask him if if he chance to meet him in the streets.

B. You shall find it to be so as I say.

Col. 65. *Sulpitius. Roger.*

S. Why was you away to day-morning?

Utere quantum voles, sed rectè.

Sciens non abútar.

Nec sis posthac *tam verecundus in petendo.*

Sic est ingenium meum, Soleo libentius dare quàm petere.

Utinam multi essent tui similes: sed tamen *qui libenter dat beneficium, is petere liberè potest.*

Sed *ego te nimis detineo; perfice quod cœperas.*

Col. 64. A B.

Cur non *Petrus* venit in scholam?

Est occupatus.

In quo negotio?

In ligna struendo.

Qui scis?

Dictum est mihi.

A quo?

A patre ejus.

Ubi eum vidisti?

Fuit mihi obviám quum venirem.

Vide nè mentiaris; nam *ex illo quæram si fortè occurrat mihi* per vicos.

Reperies sic ut dico.

Col. 65. Sulpitius. Rogerus.

Cur hodie, manè absuisti?

I was

R. I was busie.
S. In what imployment?
R. In writing a letter to my mother.
S. What need had you to write to her?
R. Because she had writ to me.
S. You writ back then?
R. You speak properly.
S. Whence had she sent you a letter?
R. Out of the countrey, I mean from our town.
S. When went she into the countrey?
R. The other day.
S. What doth she do in the countrey?
R. She looks after our countrey business.
S. What especially?
R. She gets things ready which are necessary for the next vintage.
S. She doth wisely.
R. How can you prove that?
S. For in all things a diligent preparation should be used.
R. Who taught you that?
S. A School-master dictated it out of *Tully*.
R. Upon what occasion?
S. When he admonished me to be sure to get my self ready to keep my weeks work the next day.
R. Truly he gave you good advice.

Occupatus eram.
In quo negotio?
In scribendis ad matrem literis.
Quid opus erat, illi scribere?
Quia ad me scripserat.
Ergò re-scripsisti?
Propriè loqueris.
Unde tibi miserat literas?
Rure, nempe ex villa nostra.
Quando rus profecta est?
Superioribus diebus.
Quid agit ruri?
Curat nostra *negotia rustica.*
Quid potissimùm?
Præparat ea quæ sunt opus ad proximam vindemiam.
Prudenter agit.
Unde istud probes?
Nam *omnibus in rebus adhibenda est præparatio diligens.*
Quis te istud docuit?
Quidam pædagogus dictavit è Ciceróne?
Quâ occasióne?
Quum admoneret, ut me diligenter parárem ad *reddendam hebdómadam* postero die.
Profectò rectè monebat.

But

S. But let's return to the purpose.
Have you not a Baily, to look after your busines in the countrey?

R. Yes, we have both a Baily, and men, and maids.

S. What need is there of your mothers help there?

R. Because she betters knows how to provide every thing than those unskilful country clowns.

S. Is there no other reason?

R. Let me make an end of what I intended to have said.

S. I thought you had made an end: Go on.

R. Moreover (as I have heard my father say) the masters main care is requisite in the ordering of a family.

S. Therefore your father should rather have been now at your countrey Farm.

R. He cannot.

S. What doth hinder him?

R. Because he is all busie at his trade.

S. He will get more profit (as I conceive) by that matter.

R. Who makes any question?

S. Thence it comes to pass therefore that he leaves all

Sed ad propositum revertámur.

Non habetis *villicum*, qui curet ruri negótia vestra?

Imò & villicum habémus, & famulos, & ancillas.

Quid opus est illic tuæ matris operâ?

Quia melius novit providére rebus omnibus, quàm isti *imperiti ruricolæ*.

Nihilne amplius?

Sine me finire propositum.

Putábam te absolvisse: Perge.

Etiam (ut ex patre audivi) *præcipua cura domini requiritur in re familiari administranda.*

Ergò pater tuus nunc potiùs deberet ad villam esse.

Non potest.

Quid próhibet?

Quia *totus est in arte sua occupatus.*

Majorem (ut opinor) *ex eâ re fructum capiet.*

Quis dubitat?

Indè igitur fit, ut relinquat uxori omnem the

the care of his houſhold-affairs to his wife.

R. It is juſt ſo.

S. But when will your mother come back again?

R. Hardly before the Vintage be done.

S. What will you do? will not you go to gather Grapes, (or, get in the Vintage?)

R. My mother (I hope) will ſend for me thither.

S. But I pray you, what do we mind?

R. All the boyes run into the ſchool now.

S. It is well:

R. Let us run too, that we be not the hindermoſt (or the laſt.)

Col. 66. *Riparius. Amadæus.*

R. Have you heard the clock?

A. It hath ſtruck a good while ago.

R. Have you counted the clock?

A. I have counted it.

R. What a clock is it?

A. Almoſt half an hour paſt one.

R. It is almoſt leſſon-time then? ſee you be ready.

A. After I have eaten my beaver, ſee I am ready.

curam rei domeſticæ.

Omnino ſic eſt.

Sed mater quando eſt reverſura?

Vix antè perfectam Vindémiam.

Quin tu? non ibis *Vindemiatum?*

À matre (ut ſpero) *brevi accerſar.*

Sed, quæſo te, quid cogitamus?

Jam *omnes in auditorium currunt.*

Bene res habet.

Currámus & nos, ne poſtremi ſim. s.

Col. 66. Riparius. Amadæus.

Audiſtine horológium? Dudum ſónuit.

Dinumerâſti horas?

Dinumeravi.

Quota eſt?

Ferè ſeſquiprima.

Inſtat igitur prælectiónis tempus: *fac ut paratus ſis.*

Ubi merendam peredero, ecce me paratum.

Why

R. Why was you not with us at noon?
A. I was gone abroad with the master's good leave.
R. But in the mean time I hinder you.
A. You do not hinder me. I have not lost so much as a mouthful by your interrupting me.
R. It is well: Go on, but make haste.

Cur meridie non adfuisti nobiscum?
Prodieram cum bona venia præceptôris.
Sed interim sum tibi impedimento.
Nihil impedis.
Ne bolum quidem perdidi interpellatione tuâ.
Bene habet;
Perge, sed matura.

Col. 67. *Ligorius. Saracinus.*

L. Have you done what you ought to do?
S. In what matter?
L. In repeating your lesson.
S. I have repeated nothing yet
L. What was the reason?
S. I tarried till my fellow came back:
L. Whither is he gone?
S. Home.
L. Why, thither?
S. To fetch his Bever.
L. What if he come somewhat late?
S. I cannot tell; It may be so.
L. Will you repeat with me in the mean time?
S. Truly I do not say nay.
L. Let us go somewhither aside them, that no body may trouble us.
S. Truly you do well to put me in mind:

Col. 67. Ligorius. Saracinus.

Feciſtine officium tuum?
Quâ in re?
In repetenda lectione.
Nihil adhuc repetivi.
Quid in cauſa fuit?
Expectabam dum rediret compar.
Quò ille ivit?
Domum.
Quid eò?
Petitum merendam.
Quid ſi redibit ſerius.
Neſcio; fieri poteſt
Vis interea mecum repetere?
Equidem non recuſo.
Secedamus igitur, ne quis moleſtus ſit nobis.
Profectò *bene mones.*

No body can ply his book in such a noise and clamour of them that walk to and fro.

L. See yonder a place a great deal out of the way, where there are no body walking.

S. Let us go thither.

Nemo studere potest in tam ambulatorum strepitu & clamore.

Aspice illic *locum remotissimum*, ubi nulli sunt ambulantes.

Eámus illic.

Col. 68. D. E.

Col. 68. D. E.

D. Whither go you so fast?

E. I am going to my supper.

VVhat do you?

D. I have supt already.

E. At what a clock?

D. At five, as we commonly do.

E. VVhat will you do now?

D. I will get some of those things which we have to say to morrow.

E. I have learnt of my master, That we must not study so soon after meat.

D. I have learnt that too; but now I will learn by heart.

E. VVhat will you do then?

D. I will sometime, to satisfie my mind, read and read over again my lesson by piece-meal.

E. And what then?

D. And so it will come to pass by little and little, that shall get a good piece of my lesson, without care without toil, and without trouble.

Quò próperas?

Eo cœnatum.

Quid tu?

Jam cœnávi.

Quota hora?

Quinta, *ut fere solémus*:

Quid nunc ages?

Répetam aliquid eórum, quæ reddere habémus crástino die.

Ego didici ex pædagógo meo, *Non esse tam citò cibo studendum.*

Istud ego quóque didici; sed volo nunc ediscere.

Quid ergo facies?

Ego, *quasi animi causa prælectionem particulátim* aliquoties *legam & perlégam.*

Quid tum?

Ita *paulatim* fiet, ut sine cura, sine tædio, sine molestia bonam partem prælectionis ediscam.

I do

E. I do not well understand those things and verily you seem to me to be wiser then your age requires.

Ista non satis intelligo, & certè videris mihi supra ætatem sapere.

D. It is no such hard matter but I could teach you, but that you make so much hast to your supper.

Non est res adeò difficilis quin te docere possim, nisi ad cœnam properares.

E. You do well to put me in mind of my supper in time.

De cœna in tempore admones.

I will therefore for its sake get me home.

Ego igitur ejus causâ me domum recipio.

Farewell.

Vale.

D. God send you well thither and back again.

Ducat te Deus, & reducat.

A short Preface, which was prefix't before the next seven Colloquies.

Præfatiuncula, quæ septem proximis Colloquiis præfixa erat.

LEst Children should learn to do ill by doing nothing, corrupting one another, especially with idle chat, and lewd or fond discourse; they are to be moved by all means, to use, two or three together, in the

NE *Pueri nihil agendo discant malè agere*, præsertim otioso sermone, pravisque aut ineptis colloquiis sese invicem corrumpentes: omnibus modis incitandi sunt, ut in schola, dum præceptoris in

School, whilst they look for the Master's coming, to repeat among themselves what he hath set them.

This pleasant exercise will do them a great deal of good. and be able to divert them from idleness, wantonness, and many other things that are evil, whereby God is offended

But because such kind of repetitions do not use to be made without childrens talking together, & chiding of themselves unless they be taught, do nothing but speak barbarously; we have therefore here propounded some short Forms of talking together touching this subject, that they may learn by little and little to speak Latin among themselves.

But it will rest upon the Master diligence that he now and then do explain these Colloquies to his Scholars, and teach them how they should exercise themselves, both at home and in the School, in these and others of that kind, (which himself may give them); and that he ever and anon among and exhort them thereunto.

10 gressum expectant, assi-
escant interea bini terni-
ve, id quod ab eo præ-
scriptum fuerit, simul
repétere.

15 *Plurimùm proderit* hæc illis
jucunda exercitátio, eos-
que interim ab otio, la-
scivia, multisque aliis
rebus malis, quibus of-
fénditur Deus, avertere
póterit.

20 Sed quia sine puerili Col-
loquio ejusmodi repeti-
tiones tractari non so-
lent; *pueri autèm ipsi nisi*
instituti fuerint, nihil ali-
ud quàm barbarè loquun-
tur; idcircò ut *Latinè in-*
ter se loqui paulátim dis-
cant, hac de re hîc ali-
30 quot breves colloquendi
fórmulas proposuimus.

35 Cæterùm in *præceptoris di-*
ligéntiâ situm erit, ut hæc
ipsa Colloquia discipulis
aliquóties interpretétur,
doceatque quómodo in
his, & aliis ejus géneris
40 (quæ trádere ipse póte-
rit) sese & domi & in
Schola debent exercére,
ad idque illos *identidem*
45 cohortétur.

So

So it shall come to pass in time, that he shall alwayes have them more ready and cheerful to render those things in season, which he shall appoint: hereby also he shall bring it about, that he may dispatch his duty of teaching with less labour and trouble.

Ita fiet, *progressu temporis*, ut promptiores semper & alacriores eos habitúrus sit ad ea *matúrè* reddenda, quæ præscripserit: hinc etiam consequetur, ut minore cum labóre ac molestiâ, docendi munus exequátur.

Col. 69. A. B.	Col. 69. A. B.
A. Will you let us say together?	*Visne repetámus unà?*
B. What?	Quidnam?
A. That which is appointed us	Id quod nobis præscriptum
B. Truly I am willing: but what kind of saying shall we use?	est. Equidem volo; sed quo génere repetendi utemur?
A. Let us hear one another by turns.	*Audiámus nos vicissim.*
B. So the master doth often advise us.	Sic *præceptor* nos monet sæpe.
A. He adviseth us well: but we obey badly.	*Rectè monet; sed malè parémus.*
B. Whether shall begin?	Uter incipiet?
A. I, if you so please.	Ego, si tibi placet.
B. It pleaseth me passing well; begin therefore.	*Maximè placet*; incipe igitur.
A. The Nouns of the second declension are declined after these examples in Latin.	Secundæ declinatiónis nomina his exemplis Latinè declinantur.
Magister.	
Puer.	
Dominus.	
Lánius.	
Antónius.	
Regnum.	
B. Which are to be declined to day?	Quæ sunt hodie declinanda?
A. *Lanius* indeed is yesterdays Noun, and *Antonius* to days.	Hesternum quidem est *Lánius*, hodiernum verò *Antónius.*
B. Why do we every day repeat, what we had said the day before?	Cur nos id repétimus *quotidie*, quod pridie reddidimus?
A. Because the Master so bids.	Quia sic præceptor jubet.
B. I know that well enough: but why doth he bid?	*Id satis scio: sed cur jubet?*

To

A: To ſtrengthen our memory
B: Come on, decline *Lánius.*
A: Singulariter Nominativo *hic Lanius.*
Genitivo *hujus Lanii,* and ſo on to the end.
B: **Turn it into English.**
A: *Lanius Lanii,* of the Maſculine Gender, a Butcher.
B: Decline *Antonius.*
A: Sing. Nom: *Hic Antonius.*
Gen: *hujus Antonii.*
Dat: *huic Antonio,*
and ſo to the end.
B: **Turn it into English.**
A: *Antonius, Antonii,* of the Maſculine Gender, is the name of a man, in Engliſh **Antony**
B. Why do you ſay the name of a man? **you are not a man yet.**
A. I confeſs it, but there are other *Anthonies* which are men.
B. **I wiſh you may be a man once!**
A. I ſhall be one, **by Gods help.**
B. Mind now that you may hear me, as I have heard you.
A. **I am ready to hear you. ſpeak out with a courage.**
B. The Nouns of the ſecond Declenſion ——
A. Give over; the Mr. is here.
B. **I hear him cough.**
Let us give over: for fear he ſhould think we prate.

Ad confirmandam memóriam. Agè, declina *Lanius.*
S. N. Hic *Lanius.*
G: hujus *Lanii,* &c. ad finem uſque.
Verte Anglicè.
Lanius, Lanii, M. G. a **Butcher.**
Declina *Antonius:*
S. N. Hic *Antonius.*
G. Hujus *Antonii.*
D. Huic *Antonio,* &c. ad finem uſque.
Verte Anglicè.
Antónius, Antónii g. m. eſt nomen viri.
Cur dicis nomen viri? *tu nondum es vir.*
Fáteor, ſed ſunt alii *Antonii* qui viri ſunt.
Utinam aliquando vir evádas.
Evádam, *Deo juvante.*
Attende nunc, ut viciſſim audias me.
Iſtic ſum.
Dic audaciter.
Secundæ declinationis nomina ——
Déſine. Præceptor adeſt.
Audio tuſſientem;
Deſinámus, ne putet nos *garrire.*

Col. 70. C. D.

C. The Master will be here by and by; let us repeat

D. What need have I to repeat? I have repeated enough by my self. I can say all by heart.

C. What then? the oftner you shall get it over, the better you will retain it.

D. You advise me fair: I thank you

C. Begin; the time passeth.

D: Nouns of the fourth declension.

C. You mistake, friend; We must begin with yesterdays example.

D: I confess, I have mistaken.

C. Therefore now say right.

D. Sing: Nom: *Hoc Sedile.*
Gen: *hujus sedilis*, and so on to the end.
Nouns of the fourth declension are declined after this example.
Sing: Nom: *Hic sensus.*
Gen: *hujus sensus.*
Dat: *huic sensui.*

C. So much for that: I hear

D. the Master.

Col. 71. E. F. G.

E. What would you doe, *Francis*? The Master is just a coming.

F. Is, is he just a coming? it is not yet half an hour af-

Col. 70. C. D.

Mox aderit præceptor; repetámus.
Quid opus est mihi repetitione?
Solus repetivi satis.
Omnia teneo memoriâ.
Quid tum? *quantò sæpius repetes, tantò melius tenebis.*
Bene mones:
Habeo tibi grátiam:
Incipe; *tempus abit.*
Quartæ declinationis Nomina.
Erras, amice.
Incipiendum est ab exemplo hesterno.
Errávi, fateor.
Dic igitur *nunc rectè.*
S. N. *Hoc Sedile.*
G. *hujus sedilis.*, &c. ad finem usque.
Quartæ declinationis nomina hoc exemplo declinantur.
S. N. *Hic Sensus.*
G. *hujus sensus.*
D. *huic sensui.*
Hæc hactenus; audio præceptorem.

Col. 71. E. F. G.

Quid agas, *Francisce*?
Instat præceptoris adventus.
Scilicet, instat? *nondum est se-*

ten

G. Yet two a clock.
Nevertheleſs, we ought not thus to waſte our time in the meanwhile: let us repeat.
E. It ſhall not ſtick at me, for I am ready.
F. Begin then.
E. Tarry a little, I pray you, I am one of your company
F. Make haſte.
F. Let us ſay every one his caſe in örder, as our maſter doth ſometimes teach us.
G. Tocre is enough ſaid. Mind.
F: What do we elſe?
F: The Nouns of the third doclenſion are declined in Latine after theſe examples:
Pater.
Lumen.
Rupes.
Meſſis.
Pars.
Sedes.
Victigal.
G. *Láquear.*
E. Sing:Nom:*hæc Rupes.*
F. Gen: *hujus rupis.*
G. Dat: *huic rupi.*
E. Acc: *hanc rupem.*
F. Voc: *ô rupes.*
G. Abl: *hac rupe.*
E. Plur:Nom: *hæ rupes.*
F. Gen: *harum rupum.*
You have miſt, Gabriel;
G. Amend your error.
Gen: *harum rupium.*

mihóra poſt ſecundam.
Tamen non debémus interim *témpore* ſic *abuti: repetámus.*

Non ſtabit per me, ego enim ſum parátus.
Incipe igitur.
Expectate paruúper quæſo, *ego ſum veſtræ decuriæ.*
Maturá.
Dicámus ſuum quiſque caſum órdine, ut interdum nos docet præceptor.
Satis eſt verborum.
Attendite.
Quid aliud agimus?
Tertiæ declinatiónis Nomina his exemplis Latinè declinantur:

Errâſti, Gabriel:
Corrige erratum.

E. Dat: *his rupibus.*
F: Acc: *has rupes.*
G: Voc: *O rupes.*
E: Abl: *ab his rupibus.*
G: **Turn it into English**
E: *Rupes, rupis,* g.f. a rock.
F: Put it in a ſpeech.
E: **It is not in our Book.**
G: But the Mr. hath taught it us.
E: *Alta rupes,* a high rock.
You ſpeak after your own country faſhion; áſpirate [*high*] **lustily.**
F: *Alta rupes* an high rock.
G: Sin. Nom: *hæc meſſis.*
Gen: *hujus meſſis.*
E: Dat: *huic meſſi.*
F: And ſo to the end of this Noun.
And then they go on to
E: talk together thus.
F: Ye have both miſſed.
G: I confeſs I have miſſed.
E. And I too; but **whether ſhall be caſt.**
E: The Maſter ſhall judge.
F: **You ſay fair.**
E: Will you let us ſay again to ſtrengthen our memory?
F: What elſe?
G: What if the Maſter come upon us?
E: What then? **he will highly commend us.**
G: But **we muſt change our order.**
E: **There is no doubt of it;** begin *Francis.*
F: The Nouns of the third declenſion, &c.

45 *Verte Anglicé.*
50 Pone in oratione.
Non eſt in libro noſtro.
Sed præceptor docuit.
55 More pátrio dicis.
áſpera *fortiter* **high.**
60
&c. uſque ad finem hujus Nóminis.
65 Deinde ſic perguut colloqui.
Ambo erráſtis.
Erráví, fáteor.
Ego quoque; ſed *uter erit victus?*
70 Præceptor judicabit.
Æquum dicis.
Vultiſne dicamus iterum ad confirmandam memóriam?
Quidni?
75 Quid ſi præceptor intervéniat?
Quid tum? *laudábit nos pleno ore.*
80 Sed *mutandus eſt ordo.*
Non eſt dubium;
incipe, *Franciſce.*
Tertiæ declinatiónis nomina, &c.

Col.

Col. 72. *H. I.*

H. Will you repeat with me?
I. Why ſo quickly?
H. For fear leſt the maſter ſhould find us prating, or idle.
I. Come on, let us repeat; but whether ſhall begin?
H. I, becauſe I am the victor.
I. Say then.
H. *Prudens*, A Noun Adjective is thus declined into genders.
Hic Prudens of the Maſculine Gender.
Hæc Prudens of the Feminine Gender.
Hoc Prudens of the Neuter Gender.
The ſame Noun is thus declined into caſes.
Sing. Nom. *hic, hæc & hoc Prudens.*
I. Gen. *Prudentis.*
H. Dat. *Prudenti.*
I. Acc. *Prudentem & Prudens*, &c. uſque ad finem.

Col. 73. *L. M.*

L. Why are you idle?
M. I am not idle at all.
L. What are you adoing then?
M. I am thinking upon ſaying my leſſon.
L. And I am doing ſo too: let us repeat together.

Col. 72. H. I.

Viſne repétere mecum?
Cur tam citò?
Ne obſervator nos deprehendat garrientes, aut otióſos.
Agè, repetámus; ſed uter incipiet?
Ego, quia victor ſum.
Dic igitur.
Prudens, Nomen Adjectivum, ſic declinátur in génera.
Hic prudens, g. m.
Hæc Prudens, g. f.
Hoc Prudens, g. n.
Idem nomen ſic declinatur in caſus.
And ſo on quite to the end.

Col. 73. L. M.

Cur tu es otioſus?
Non ſum omninò.
Quid agis igitur?
Cogito de lectione reddendâ.
Ego quoque id ago; repetámus unà.

Be-

M. Be it so; but what course shall we take?

L. Do you play the Master's part, and I will play the Scholers.

M. I like the motion very well, but be not too sharp with me.

L. Do not fear, you have known me sufficiently.

M. I have known you.

L. Decline *Lego*, in the Infinitive Mood.

M. The præsent tense & præterimperfect tense of the Infinitive mood, *Légere*.

The Præterperfect tense and Præterpluperfect tense, *Legísse*.

L. Go on.

M. I pray you, Master, let me take my breath a little.

L. Well, I give you leave; have you breathed enough?

M. Enough.

L. Go on now.

M. The future tense of the Infinitive Mood, *Lectúrum esse*

The Gerunds, *Legendi*, and so to the end.

L. I am glad you have done your business well.

M. And I am glad for my own sake.

But God must have the thanks.

L. You say well; I wish you speak from your heart.

M. Truly I do speak from my heart.

Fiat; sed *quam rationem tenebimus?*

Age tu præceptoris partes, ego discípuli.

Valde placet mihi conditio, sed ne sis mihi austerior.

Ne timeas, *nosti me satis.*

Novi.

Declina *Lego*, in modo Infinito.

Infiniti modi tempus præsens & præteritum imperfectum, *Légere*.

Præteritum perfectum & plusquam perfectum *Legísse*.

Perge.

Sine me paulisper respirare, quæso, præceptor.

Age, sino; *satisne respirásti?*

Satis.

Perge nunc.

Futurum indefinitum, *Lecturum esse*.

Gerundia, *Legendi*, &c. ad finem usque.

Gaudeo te recte fecisse officium.

Ego verò mihi grátulor.

Sed esto Deo grátia.

Rectè dicis, útinam ex ánimo!

Ex ánimo certè!

It

It is well, let us give over; I perceive, the Maſter is coming.

Bene habet, deſinámus; *ſentio præceptoris adventum.*

M. See where he is, he is juſt here.

Eccum adeſt.

Col. 74. *N.O.P.Q.R.*

Col. 74. N. O. P. Q. R.

N. O ho boyes, we are five of us here, let us repeat our day's Verb, as we uſe to do before the Maſter.

Heus pueri, nos hîc ſumus quinque: repetámus *hodiernum Verbum*, ut ſolemus coram præceptore.

O. No body (as I ſuppoſe) will ſpeak againſt it.

Nemo (ut opinor) *contrádicet.*

P. Who ſhould ſpeak againſt it?

Quis contradiceret?

Q. It's a matter that concerns us all.

Noſtra ómnium res agitur.

R. Begin then, *Nicolas*, you that ſit uppermoſt.

Incipe igitur, *Nicolae*, *qui primus ſedes.*

N. The preſent tenſe of the Optative and Subjunctive Mood.

Optativi & Subjunctivi Modi Præſens.

O. *Audiam.*

P. *Audias.*

Q. *Audiat.*

R. *Audiamus.*

N. *Audiatis.*

O. *Audiant.*

The præterimperfect-tenſe.

Præteritum Imperfectum.

P. *Audirem.*

Q. *Audires.*

R. *Audiret.*

N. *Audirémus.*

O. *Audirétis.*

P. *Audirent.*

The Preterperfect-tenſe.

Præteritum perfectum.

Au-

P. *Audiverim.*
Q. *Audiveris.*
R. *Audiverit.*
N. *Audiverimus*, &c.
They go on in order unto the end of the Verb.

Usque ad finem verbi pergunt ordine.

Col. 75. S.T.U.

Col. 75. S. T. U.

S. This day is holy day with us and we have played enough already.

Hic dies nobis est feriatus, & jam satis lusimus.

T. Enough, I think.

Satis, opinor.

S. Are you content then we should confer about our studies for our minds sake.

Vultis ergò ut animi gratia *conferamus de studiis nostris.*

T. I pray you will do me a courtesie.

Sanè mihi gratum feceris.

U. And me a very great courtesie.

Mihi verò gratissimum.

T. But what shall we treat of?

Sed quid tractábimus?

S. Let us try how to decline some verb both in Latin and English.

Tentémus *declinare* aliquod verbum Latinè simul & Anglicè.

U. Begin you then, because you let us.

Incipe igitur, qui *nos provocâsti.*

S. I will do so, because you like to have it so.

Faciam, *quando ita placet vobis.*

T. Let us hear,

Audiámus.

The Indicative Mood Present tense.

Indicativi modi præsens tempus.

Sing. *Doceo*, I teach.
Doces, thou teacheſt.
Docet, he teacheth.
Plur. *Docémus*, we teach.
Docétis, ye teach.
Docent, they teach.

The

T. The Præterimperfect tenſe. | Prætéritum imperfectum.

S. Sing. *Docébam*, I did teach.
Docebas, thou didſt teach.
Docebat, he did teach.
Pl. *Docébamus*, we did teach.
Docébatis, ye did teach.
Docébant, they did teach.

U. The Præterperfect tenſe. | Prætéritum perfectum.

S. Sing. *Docui*, I have taught.
Docuiſti, thou haſt taught.
Docuit, he hath taught.
P. *Docuimus*, we have taught
Docuiſtis, ye have taught.
Docúerunt vel *Docúere* } they have taught.
On another faſhion, in Engliſh. | Aliter, Anglicé.
I have taught.
Thou haſt taught.
He hath taught.
We
Ye } have taught.
They

T. The Præterpluperfect tenſe | Prætéritum pluſquamperfectum.
S. *Docúeram*, I had taught.
Docúeras, thou hadſt taught
And ſo they go on as far as they think good. | Sic pergunt quatenus placet.

The

The second Book of School-Colloquies.

Col. 1. *Cornelius Martialis.*

G. What are you reading?
M. A Letter.
C. From whom?
M. From my Father.
C. When did you receive it?
M. Yesterday in the morning.
C. Who brought it?
M. I know not.
C. Do you not know?
Who delivered them to you?
M. A wench from the Higler.
C. Whence are they dated?
M. From *Paris*, I believe.
C. What day?
M. I had no mind to look into it yet
C. Verily I have interrupted you.
M. It makes no great matter, I am not so thong'd.
C. Come on, read your Letter;

Colloquiorum Scholasticorum Liber secundus.

Col. 1. Cornelius. *Martialis.*

Quid legis?
Litéras.
A quo?
A Patre.
Quando accepisti?
Heri vesperi.
Quis áttulit eas?
Nescio.
Nescis?
Quis tibi réddidit eas?
Ancilla quædam *à caupóne.*
Undè sunt datæ?
Lutétiâ, credo.
Quo die.
Nondum libuit inspicere.
Nempe ego te interpellavi.
Parùm refert, non adeò sum occupátus.
Agè, pérlege tuam Epi-

and

and I will tell to my Book in the mean time.

M. And I will do so too by and by.

Col. 2. *Musicus, Heraldus.*

M. How goes your business at Lions?

H. I know not; we have heard nothing now this good while.

M. Hath your brother writ nothing?

H. He hath sent no Letters this two moneths, that my Father hath seen.

M. Perhaps he is sick.

H. No indeed; for the carriers do often bring us commendations from him.

M. I am glad to hear he is well: I love him dearly, because he was a most sweet schoolfellow of mine.

H. And he (as I think) loves you too.

M. Truly, I make no question of it. But time calls us.

H. Let us go into the School. Let us make haste. The Bell is now a calling

stolam; *ego interim studebo.*

Ego quoque mox idem faciam.

Col. 2. Musicus, Heraldus.

Quo in statu sunt res vestræ Lugdunenses?

Nescio; jampridem nihil audivimus.

Nihilne scripsit frater tuus?

Post menses duos nihil literarum misit, quod viderit pater.

Fortasse ægrotat.

Minimè verò: nam *tabellarii sæpe nobis salutem nunciant verbis ejus.*

Libenter audio, illum rectè valere: valdè eum diligo, quia *fuit mihi suavissimus condiscipulus.*

Ille (ut opinor) vicissim diligit.

Id verò mihi non est dubium. Sed *nos hora vocat;*

Eamus in auditórium.

Maturémus. Jam *recitatur Catalogus.*

The

Col. The Monitor. Briſcantel.

M. Now that the Maſter's abſent, boys, forbear
1. To talk ſuch words, as God may much offend.
Treat rather of your Books, and honeſt things:
And uſe ſuch words, as thereto fitly tend.

Run often over what you are to ſay,
2. The Maſter cannot very like be by:
Learn well to trace the ſteps of honeſt men,
I wiſh ſweet pleaſures draw you not away:

Lo! I forewarn you, trifle not your time;
Leſt you for doing ſo be whip't full ſore.
3. See, I the Monitor do give you warning fair,
Let none that's whipt lay th'blame on me therefore.

F: Say you no more, here's none but will obey,
4. For God himſelf's a Monitor to us;
And his dear Son, whoſe name is Jeſus Chriſt,
And that good Spirit, which daily keeps us thus.

M From whom ſo quick an anſwer could I wiſh?
5. Who's he that ſpeak's as from an Angel's quill?
How ſhould I name thee! beſt of all our Form;
For heavenly ditties from thy lips diſtill.

6. I cannot make a verſe *ex tempore*,
But thought afore-hand what I now did ſay.
B. If you did think before, how come you now,
To make good verſes without ſtop or ſtay?

M Becauſe your verſes have inflam'd me ſo,
7. That now, me thinks, I could the wild beaſts move.
B: But why do you ſo highly me commend?
Glory is chiefly due to God above.

8. And I could wiſh we had both ſpeech and leaſure,
And that our mouths to's praiſes opened were.
But ſince it's time to pray with word and ſpirit,
And that the Maſter call's, more I forbear:

Ob. Col. 3. *Observator.* *Briscantellus.*

1. Desinite, O pueri, garrire, absente Magistro,
Verba, quibus summus læditur ille Pater.
De studiis potius tractate, & rebus honestis:
Discite sermones, aptáque verba loqui.

2. Discite & inter vos reddenda revolvere sæpe:
Doctor enim *pueris semper adesse nequit.*
Discite sectari vestigia certa bonorum;
Otia vos fallant blanda, cavete, precor.

3. En! ego præmoneo, vos ne delectet abuti
Tempore; ne tergum verbera dura premant.
Ecce iterum vobis morum prædico magister,
Si quis erit cæsus, ne mihi det vitio.

B. *Desine plura loqui, nemo parere recusat;*

4. Est monitor nobis optimus ille Pater,
Illiúsque Patris natus, cui nomen Iesus,
Et qui nos renovans Spiritus intus alit.

O. Quem mihi speratem tam respondere paratum?

5. Quis puer Angelicos mittit ab ore sonos?
O quàm te memorem, *nostræ doctissime classis!*
Nam tibi divinum carmen ab ore fluit.

6. Non sum tam felix ut *fundam ex tempore versus*
Sed modo quæ dixi præmeditatus eram.

B. Si meditatus eras, qui nunc tam *fundis aperte*
Castalios latices, quis furor ille novus?

7. Nam tua me tantis moverunt carmina flammis,
Ut mihi nunc videar posse movere feras.

B. Sed cur immeritum tantis me laudibus effers?
Est tribuenda uni gloria summa Deo.

8. Atque utinam eloquium nobis, spatiumque daretur,
Et nostra in laudes solveret ora suas.
Sed quia tempus adest ut voce & mente precemur,
Idque jubet *Doctor*, desino plura loqui.

Col. 4. *The Monitor. A boy.*

O. What are you doing?
P. I am writing.
O. What are you writing?
P. Sentences.
O. What?
P. Out of the new Testament.

O. It is well done of you.
Whence had you them?
P. The Usher dictated them to us.
O. When?
P. Yesterday.
O. At what time of the day?
P. At noon.
O. Where?
P. In the Court-yard.
O. Who were there?
P. All those in the house, except the first and second boys.
O. Where were they?
P. In the common hall.
O. What did they?
P. They disputed.
O. Farewell, and follow your writing.

Col. 4. *Observator. Puer.*

Quid agis?
Scribo.
Quid scribis?
Sententias.
Quas?
Ex novo Testamento.

Bene facis.
Unde habuisti?
Hypodidáscalus dictávit nobis.
Quando?
Heri.
Quota hora?
Meridie.
Ubi?
In area.
Qui aderant?
Omnes domestici, *præter priores & secundos.*
Ubi erant illi?
In aula communi.
Quid agebant?
Disputabant?
Vale, & perge scribere.

Col. 5. *The Monitor. Boys chatting.*

O. What are you doing here, boys?
You drinks you are chatting and toying.
P. You are deceived your nose-breadth for we are repeating together.

Col. 5. Observator. Pueri garrientes.

Quid vos hic agitis, pueri?
Mihi videmini garrire, & nugas agere.
Longè falleris, nam repetimus una.

What

O. What about?

P. The irregular Verbs, that which we are to say at three of the clock.

O. Ye do well.

P. Will you hear our discourse?

O. Nay, go on.
I have a greater piece of business in hand.
I will go set springes for Magpies & Jack-daws.

P. You shal find a great many in the yard in the sunshine.

O. There is a prey provided for my nets.

Col. 6. The Monitor. Boys prating.

O. Aha! see now you are caught; do you not confess it?

P. Truly we confess it ingenuously but we speake no words that have any hurt in them: I pray you, good Nicholas, do not set us down.

O. What did you prate about?
I heard something, but I know not what, it was about breakfast.

P. That is it; we spake about our breakfast in the morning, because the servant did not give it us in time.

O. I think that was it; not is there any great harm in it

Quâ de re?
De verbis anómalis, id quod reddendum est hora tertia.
Bene fácitis.
Vis audíre nostrum colló-quium.
Imó, pérgite;
Majus opus móveo;
Volo *téndere láqueos picis* & gráculis.
In área multos *ad solem* invenies.
Rétibus est illic præda parata meis.

Col. 6. Observator. Pueri garrientes.

Atat! ecce, *nunc capti estis*; non fatémini?
Certè *fatémur ingénuè*; *sed non dicebámus mala verba: quæso te, mi Nicolae, ne velis notare nos.*
Quid garriebatis?
Audivi nescio-quid, de jentáculo.
Illud dest, loquebamur de jentáculo matutino, quia fámulus non déderat nobis in témpore.
Puto id fuisse; nec certè est valde magnum ma-

truly, but that they are idle words.

P. But we talkt in Latine.

O. I heard you; but it was no talking time.

For (as you know) this small time after drinking ought to be very precious with you, seeing it is devoted for study, to wit, that every one may carefully get himself ready to say those things to the masters which they appointed.

P Do not I say true?

Truly you say true? we ought to read together out of the Testament, what we must say by and by: but I pray you, most sweet *Nicholas*, pardon us; we shall be wiser hereafter; and we will be careful to do our duty.

O. If you will do so, the Master will love you with all his heart.

Do you not see how he loves good boyes, and them that ply their books?

Neither doth he only love them, but commends them also, and rewards them.

P. We know that, and have every day experience of it.

O. Remember then, and do as you would.

lum nisi quod sunt otiosa verba.

Sed Latinè loquebamur.

Audivi, sed *non erat fabulandi tempus.*

Nam (ut scitis) *hoc pusillum temporis* à merenda *debet vobis esse valdè pretiosum*, quum sit dicatum studio, scilicet, ut se diligenter quisque præparet ad reddenda magistris ea quæ præscripserint.

Nonne verum dico?

Certè verum dicis; debuissemus legere simul de Testamento, quæ mox oportébit reddere; sed ignosce, precor, suavissime *Nicolae, posthac erimus prudentiores*, & *officium nostrum diligenter faciemus.*

Si sic fecéritis, *Præceptor vos amabit tanquam minuta sua intestina.*

Nonne vidétis quemadmodum diligat bonos pueros & studiosos?

Nec amat solum, sed etiam laudat, & præmiolis afficit.

Ista scimus, & quotidie experimur.

Ergo mementóte, & *promissa facite.*

will

P. Will you ſay nothing of this fault then?

O. I will ſay nothing; but on this condition, that you take heed of offending again.

P. We will take heed, by the help of Chriſt

Tacébis igitur hanc culpam?

Tacébo; ſed *eâ lege*, ut *caveátis recidere.*

Cavébimus, *Chriſto favente.*

Col. 7. *The monitor, A boy.*

Col. 7. Nomenclator. Puer.

N. Where is your brother?

P. He is juſt now gone home.

N. Why ſo?

P. To fetch us ſome meat.

N. What need of meat have you now?

P. Againſt our bever.

N. Have you not it in your cheſt?

P. No.

N. Why not?

P. Becauſe my Mother doth not uſe to give us meat, but for the orelent.

N. Becauſe forſooth ſhe knows you are greedy-guts.

P. How are we greedy-guts?

N. Becauſe, perhaps you devour'd that at one meal which was given you for three.

P. Hold your tongue, I will tell my brother that you call us greedy-guts.

N. Hold you your tongue. I will tell the Maſter that your brother doth nothing but run up and down.

Ubi eſt frater tuus?

Modò ivit domum.

Quid eó?

Petitum nobis opſónium.

Quid nunc opus eſt opſónio?

In merendam.

An non habét is in arca veſtra?

Non.

Quid ita non?

Quia mater non ſolet nobis dare opſónium, niſi *in præſens tempus.*

Nempe quia novit vos eſſe *guloſos.*

Quómodo guloſi ſumus?

Quia fortaſſe *uno convictu devorâtis quod in tres datum fuerat.*

Tace. Ego dicam fratri, te vocâre nos guloſos.

Tace. Ego dicam præceptori, fratrem tuum *nihil aliud quam diſcurrere.*

P. But he uſes not to go forth without the maſters leave.

M. But he couſens the Maſter.

P. How doth he couſen him?

N. For it is not the maſters meaning, that he ſhould go out three times a day.

P. Let him come, you ſhall ſee what anſwer he will make you?

N. Nay, let him ſee what anſwer he can make the Maſter.

Atqui prodire non ſolet, niſi cum bona venia præceptoris.

Atqui *præceptorem fallit.*

Quómodo fallit eum?

Non enim mens eſt præceptoris ut ter quotidie pródeat.

Sine illum venire, *videbis quid reſpóndeat.*

Imo *videat quid præceptori reſpondeat.*

Col. *Paſtor. Longinus.*

Col. 8. Paſtor. Longinus.

P. Is your brother come from Lyons?

L. He is come already about yeſterday noon.

P. Did he bring you no letter?

L. None at all.

P. What did he tell you then by mouth?

L. That all were well.

P. What ſaid he, eſpecially about your father?

L. He ſayes that he by Gods bleſſing, is now quite ſhift of his fever, and that he begins to recover ſtrength by little and little.

P. Truly I am glad; and I pray God he may ſhortly recover his former health: but why hath he

Frater tuus venítne Lugduno?

Jam venit heri ante meridiem.

Nihilne literárum tibi attulit?

Nihil.

Quid igitur nuntiavit?

Próſpera ómnia.

De patre quid narrat potiſſimum.

Ait illum, Dei beneficio, jam planè *febri carère, & paulatim convaléſcere.*

Gáudeo ſane; Deúmque precor, *ut priſtinam valetudinem* brevi *reciperet*; ſed cur ille, ut ſcrit

writ nothing to you, as he is wont to do?

L. My brother said he was not able to write,

P. Why so?

L. Because he was not lusty enough.

P. It is no wonder, seeing he hath been so sore sick, so long: but hath he sent you nothing?

L. Yes, money.

P. Ho brave, there is no news more welcome.

L. So folks say.

P. But you make answer, as though you heard a tale.

L. But I hear that which is worse.

P. What is that?

L. A verrant lie.

P. Have I told a lie?

L. I do not say you lie, but you spake an untruth.

P. I do not understand what you would say.

L. I will endeavour that you may understand.

P. I pray thee, do so.

L. If no news be more pleasant then that of money brought us, what then is the Gospel of Christ? What is more pleasant news, then the grace of God, which Christ brought us by the Gospel?

P. I confess, nothing is

let, nihil ad te scripsit?

Negat frater eum potuisse scribere.

Quid ita?

Quia *nondum satis erat confirmatus.*

Nihil mirum, quum tamdiu tam *graviter aegrotáverit*; sed ille nihil ad te misit?

Imò, pecuniam.

Euge, nullus est jucundior nuncius.

Ita aiunt.

Tu verò sic respondes quasi fabulam audias.

Quin pejus audio.

Quidnam?

Merum mendacium.

Egóne mentitus sim?

Non dico te esse mentitum, sed falsum dixisti.

Ego quid dicas non intelligo.

Dabo operam ut intélligas.

Obsecro te.

Si nullus est jucundior nuncius quàm de allata nobis pecunia, quid ergó est *Evangelium Christi*?

Quis est jucundior nuncius, quàm *gratia Dei*, quam Christus attulit nobis per Evangelium.

Fateor *nihil esse jucundius Evangélio, iis dantaxat*

more pleasing then the Gospel, to them only that believe it, and embrace it from their heart.

L. Truly I mean so.

P. But I speak concerning humane & earthly matters, and you presently step up into heaven.

L. So good preachers use to do.

P. I did not think you had been such an able Divine

L. I said nothing, but that which is threadbare and common.

P. I wish it were so common and usual, that all men would believe in Christ.

L. All men will never believe.

P. What doth hinder?

L. Because many are called, but few are chosen, as Christ himself witnesseth.

P. But that I may hold you no longer, can you help me to speak with your brother a word or two?

L. I can scarce do it.

P. Why so?

L. For he hath a great many things in charge from our father, in minding of which he is wholly taken up.

P. Will he not sup at home,

qui credunt ei, & ex animo amplectuntur.

Equidem *sic intelligo.*

At ego loquebar de humánis & terrénis rebus, tu verò ad cœlum statim ascendisti.

Ita solent *boni concionatores.*

Non putábam te esse *Theologum maturum.*

Nihil dixi, nisi quod est *tritum & in médio positum.*

Utinam illud adeò vulgáre & protrítum esset, ut omnes in Christum crederent!

Nunquam credent omnes.

Quid próhibet?

Quia *multi sunt vocati, pauci verò electi*, sicut Christus ipse testatur.

Sed ne te diutius téneam, potésne facere ut *fratrem tuum paucis conveniam?*

Vix possum.

Quid ita?

Nam habet à patre nostro mandáta plúrima, in quibus curandis *totus est occupatus.*

Nonne cœnábit domi,

at your houſe ?
L. I think, he will ſup there.
P. I will go then about ſupper time.
L. Come I pray you, and you ſhall ſup with us **all under one.**
P. **I do not ſay nay**
L. Fare you well in the mean time, but **ſee you think on it to be there in time.**
P. At what a clock ?
L. Before ſix.
P. **It is a very convenient time for me.**

apud vos ?
Cœnabit, opinor.
Ibo igitur ſub horam cœnæ.

Veni, precor, & *eâdem operâ* nobiſcum cœnabis.

Non recuſo.
Interim vale, ſed *fac memineris adeſſe tempore.*

Quota hora ?
Ante ſextam.
Hóra eſt mihi commodiſſima.

Col. 9. *Vignolius. Angelinus.*

Col. 9. Vignolius. Angelinus.

V. I pray thee, Angelinus, **ſtitch me this paper together.**
A. Why do you pray me ? **It is none of my trade.**
V. And yet you often ſtitch for others.
A. How many ſheets have you ?
V. Eight : but they are folded already, **they want but only ſtiching in parchment.**
A. What will you give me, if I ſtitch them for you ?
V. I have nothing that I can give you ; **for I have no money.**
A. Then **ſeek you another work-man : for I will not do it for nothing.**
V. My Angelinus, you are ſuch

Rogo te, Angeline, *compinge mihi hanc chartam.*

Quid me rogas ? *non eſt ars mea.*
Et tamen ſæpe compingis aliis.
Quot habes ſchedas ?
Octo : ſed jam ſunt complicatæ, *tantum reſtat inſuere membrana.*

Quid dabis, ſi tibi compégero ?
Nihil habeo, quod poſſum dare ; nam *pecunia nulla mihi eſt.*
Ergò, *quære tibi alium opificem, non* enim *gratis faciam.*
Mi Angeline, tu es tam

a good boy, and will you deny me such a small matter?

A. Do you know what the Proverb sayes?

V. What Proverb do you mean?

A. Claw me and I will claw thee i.e. One good turn bids another.

V. What means this?

A. Give something, if you would receive any thing.

V. If I had any thing, truly would give it you with all my heart.

A. Give me your bever.

V. My bever? woe is me poor boy! what should I eat? I had rather give you my cap if I durst.

A. Your Bever is by a small matter.

V. But I am very hungry.

A. What is the reason?

V. Because I had nothing to my dinner, but a piece of bread, and three or four walnuts.

A. How now; what was the reason?

V. Because my mother was from home.

A. Who then gave you your bever?

V. She.

A. But you said she was out of the way.

bonus, *denegabis mihi rem tantillam?*

Scin' tu quid habet proverbium.

Quod proverbium picis?

Manus manum fricat.

Quid hoc sibi vult?

Da aliquid, si quid velis accipere.

Si quid haberem, certè libenter darem.

Cedò merendam tuam.

Merendam? ah me miserum! quid ederem?

Mallem dare pileum, *si ederem.*

Merenda tua parva res est.

Sed vehementer esurio.

Quid causæ est?

Quia nihil prandi nisi *frustum panis*, & tres aut quatuor juglandes.

Eho; quid causæ fuit?

Quia mater domo aberat?

Quis ergo tibi dedit merendam?

Ipsa.

Atqui dicebas eam abfuisse.

It

V. It is true; for ſhe was out of the way at dinner-time, & ſhe came not again, till a little before bever-time.

Verum eſt; aberat enim tempore prandii, nec rediit, niſi paulo ante merendam.

A. Did you eat nothing at home before you came to the ſchool?

Nihilne ediſti domi, antequam in ludum venires.

V. Nothing.

Nihil.

A. Why not?

Cur non?

V. Becauſe I was afraid I ſhould not be there in time.

Quia *timebam non adeſſe in tempore.*

A. The ſound of the bell ſhould give you ſufficient notice.

Tintinnábuli ſónitus te ſatis admonére debet.

V. But we ſeldom hear it from our houſe.

Sed *raro audimus* è noſtris ædibus.

A. Why ſo?

Quid ita?

V. Becauſe it is too far off from this ſchool.

Quia longè nimis ab hac ſchola diſtat.

A. Are all thoſe things true which you tell me?

Súntne vera iſta omnia, quæ mihi narras?

V. They are true indeed, Angelinus.

Vera profecto, Angeline.

A. Come on give me your paper; I will make thee a neat book: do you in the mean time eat your bever

Age, da mihi tuam chartam; ego tibi compingam elegantem lidellum: tu interim ede merendam tuam.

V. I will ask my mother a doit, which I will give you.

Ego petam à matre *ſextantem* quem dabo tibi.

A. See you ask not, I will have nothing: but I would rather give you ſomething, if you ſtood in need.

Cave petas, nihil volo; quin potius darem tibi, ſi egéres.

V. I thank you.

Ago tibi gratias.

A. Did you not think that I demanded your breakfast in good earnest;

V. Truly I thought so.

A. But *I spake it in jest.*

V. Why so?

A. That I might hear you talk a little in Latine. For *I am glad you learn well.* What did you buy this paper for?

V. I gave *three half pence* for the book.

A. *You have bought it well.* It is good paper, but you have not folded it well. Have you any parchment?

V. *Look where it is for you it is well*; I will dispatch it sooner then you can eat your bever.

V. I will give you most hearty thanks, my Angelinus.

A. *You speak honestly*, but remember, child, that you alwayes *live in the fear of the Lord*, that you be diligent to obey your mother, that *you come constantly to the skew*', that you ply your book, that you do not *keep company with them that are naught & rude*; lastly, *do good to whom you shall be able*, as you see I have done to you: do you un-

Nonne putabas me seriò petere abs te merendam?

Profectò sic putabam.

Atqui *dicebam joco.*

Quamobrem?

Ut paulisper audirem te *Latinè fabulári.*

Nam *quòd bene discas gaudeo.*

Quanti emisti chartam hanc?

Dedi pro códice *assem cum semisse.*

Non emisti male;

Bona est, sed non rectè complicasti.

Habes membranam?

Ecce tibi.

Bene res habet; ego citius confécero, quàm tu merendam peréderis.

Habébo tibi maximam gratiam, mi Angeline.

Honestè loquere; sed memento, fili, ut semper *vivas in timóre Dómini*, diligenter obedias matri, *sis frequens in schola*, diligens in studio, nè *versere cum pravis ac dissolutis*; *denique, quibus poteris benefácito*, quomodo vides me feciśe tibi: intellexistin?

derstand me?
V. Very well.
A. See then that you often call it to mind.
V. I will do so, God willing.
A. Eat now at your leisure.

Col. 10. *Divinus. Albus.*

D. What did your mother give you for your drinking
A. See.
D. It is flesh; but what is it?
A. Veal.
D. Whether fresh or salt.
A. It is powdered Veal
D. Whether fat or lean?
A. Ho you coxcomb, do you not see it is lean?
D. Had you not rather it were Veal or Mutton?
A. Both is good, but of all kind of meats, I like kids flesh the best, especially roasted.
D. Oh you sweet-tooth'd Boy, are you so dainty mouth'd?
A. I speak as I think, for we must not lie.
D. God forbid we should lie For we are the sons of God, and the brethren of Christ, who is the truth it self, as he speaking of himself doth witness.
A. But to the matter. I love Pork too, very well

Optime.
Fac igitur ut sæpe recorderis.
Faciam, Deo volente.
Ede nunc *otiose*.

Col. 10. Divinus. Albus.

Quid tibi dedit mater in merendam?
Vide.
Caro est, sed quænam?
Búbula.
Utrum recens an salsa.
Est *bubula salita.*
Utrum pinguis, an macra?
Eho *inepte*, non vides macram esse?
Annon malles esse *vitulinam* aut *vervecinam?*
Utraque bona est, sed *in omni genere sapit mihi hœdina, præsertim ossa.*
Hem *delicátule, tamne palátum doctum habes?*
Dico ut sentio, nec enim est mentiendum.
Absint à nobis mendacia; sumus enim filii Dei, & Christi fratres, qui est ipsa veritas, ut ipsa de se loquens testatur.
Sed *ad rem*, *Suillâ quóque vescor libenter*, *módico*

when

when it is seasoned with a little salt, & well boyled.

sale aspersâ & bene cocta.

D. O the wonderful grace of God who vouchsafes to us so many kinds of meat, and so good!

O mirificam Dei gratiam, qui dat nobis tot opsoniorum genera, & tam bona!

A. How many poor folks do you think there are in this City, that live only upon barley bread and yet have not their belly full of it?

Quot putas esse in hac urbe pauperes, qui solo pane hordeaceo victitant, neque tamen ad saturitatem.

D. I make no question, but there are a great many, especially in such a dearth of victuals.

Non dubito multos esse, tanta præsertim annonæ caritate.

A. Therefore what thanks ought we to give God, what praise ought we to sing to him, in such abundance of good things?

Itaq; nos in tanta rerum bonarum copia, quantas Deo gratias agere debemus, quas laudes illi dicere?

D. Therefore let us celebrate his benefits everywhere, and in the interim let us pray, that he would pity the want of his poor servants.

Ejus igitur beneficia magnificè ubiq; prædicemus, atq; interim precemur, ut pauperum suorum miseretur inopiæ.

A. I wish that he would thorowly move our hearts thereunto by his holy Spirit.

Utinam ipse corda nostra suo Spiritu ad eam rem penitus afficiat.

D. So pray I.

Ita precor.

Col. 11. *Erasmus. Bessonius.*

Col. 11. Erasmus. Bessonius.

E. Why do you laugh?

Quid rides?

B. I know not.

Nescio.

E. Do you not know?

Nescis?

Is

It is a great ſign of folly.

Magnum ſignum ſtultitiæ.

B. Do you call me fool then?

Me igitur *ſtultum vocas?*

E. No indeed, but I tell you, it's an argument of a fool, when one laughs and knows not why he laughs.

Minimè verò, ſed dico tibi, *argumentum eſſe ſtultitiæ cum quis ridet, & neſcit cauſam ridendi.*

B. What is folly?

Quid eſt ſtultitia?

E. If you diligently turn over your *Cato*, you ſhall find what you enquire after.

Si diligenter evolvas *Catónem* tuum, iſtud quod quæris invénies.

B. I have not my *Cato* now, and I will do another buſineſs.

Nunc non habeo meum *Catónem*, & volo aliam rem agere.

E. What buſineſs have you?

Quod habes negótium?

B. I have ſomething to learn out of my grounds of Grammar.

Habeo ediſcere aliquid de rudimentis.

E. In the mean time you do ſeek to talk, you little fool.

Interim quæris fabulári ineptule.

B. Tell me, I pray thee, that in *Cato* concerning folly.

Dic mihi quæſo de ſtultitia in *Catóne.*

E. *It's chiefeſt wiſdom folly for to feign, in time convenient.*

Stultitiam ſimulare loco, prudentia ſumma eſt.

Have you not learnt this?

Anne hoc didiciſti?

B. Yes, but I did not call it to mind.

Immò, ſed non recordábar.

E. When you ſhall be at home look upon your book.

Quum domi eris, inſpice librum tuum.

B. O what great thanks I give you!

O quantas gratias ago tibi!

I will propound that queſtion to ſome body, that will not be able to anſwer me, and ſo he ſhall be cap t.

Ego propónam alicui iſtam quæſtionem, qui non póterit mihi reſpondere, & ſic erit victus.

Hold

E. Hold your peace, boy, hold your peace, and pie your your book, left you be whipt.

B. I do not greatly care; I can almoſt ſay my leſſon.

E. Unleſs you hold your peace I will tell the Monitor; who will preſently ſet you down.

B. Tarry, tarry, I will ſay no more.

E. But remember what I told you.

B. What is that?

E. That you never laugh unleſs there be cauſe.

B. But is is no harm to laugh.

E. I do not ſay ſo.

B. What then?

E. It is a fond thing to laugh without a cauſe.

B. Now I comprehend you.

E. Call it often to mind.

40 Tace, puer, *tace & ſtude*, ne vapules.

Non multum curo: ego fere teneo prælectionem.

45 Niſi táceas, dicam obſervatóri, qui te ſtatim notabit.

Mane, mane, nihil dicam ampliús.

50 Sed *memento id quod dixi tibi.*

Quidnam eſt?

55 Ne rideas unquam ſine cauſa.

Sed *ridere non eſt malum.*

Non dico iſtud.

60 Quid igitur?

Stultum eſt ſine cauſa ridere.

Nunc intelligo.

Recordare ſæpe.

65

Col. 12. *Cleophilus. Melchiſedech.*

C. Have you any news?

M. I had a letter from my brother that dwells at Lyons.

C. When had you it?

M. Yeſterday towards night.

C. Who brought it?

M. A Fiſher-man.

Col. 12. Cleophilus. Melchiſedech.

Ecquid habes novi?

Accépi literas à fratre qui Lugduni habitat.

Quando accepiſti?

5 Heri ſub noctem.

Quis áttulit?

Piſcárius.

What

C. What understood you by that letter?

M. That all was well there, as concerning the Gospel.

C. Do you report the truth?

M. Tarry, and I will shew you the letter it self after dinner.

C. Truly we have cause to be glad for our brethren.

M. I, and to give most hearty thanks to our God.

C. Truly we ought to do that at all times; but now especially when we hear those things that pertain to his glory.

M. I wish we may always have this in mind!

C. Will you acquaint me with your letter then?

M. As I have promised you.

C. After dinner then?

M. I, do you make any question?

C. In the mean time fare you well.

M. Fare you well, and God be with you, *Cleophilus*.

Quidnam intellexisti ex istis literis?

Omnia bene illic habére quod ad Evangelium pertinet.

Veráne prædicas?

Expecta, litetas ipsas ostendam tibi *à prandio*.

Est profectò quòd nostris fratribus gratulémur.

Scilicet, quódque Deo nostro máximas gratias agámus.

Id quidem præstáre debémus omni tempore; sed nunc máximè, quum audiámus ea, quæ ad gloriam ejus præcipuè pértinent.

Utinam hoc semper habeamus in memória!

Communicábis igitur mecum tuas literas?

Ut promisi.

Ergo post prandium?

Etiam dúbitas?

Intérea vale.

Vale, & salve *Cleóphile*.

Col. 13. *Israel.* *Matthew.*

I. Is your brother at home?

Col. 13. Israel. Matthæus.

Estne domi frater tuus?

M. VVhy do you ask that?
I. My father would speak with him.
M. He is not in this town.
I. Where then?
M. He is gone into another country.
I. When?
M. Three days ago.
I. Whither is he gone?
M. To *Paris*.
I. Which way is he to travel?
M. By *Lions*.
I. Whether went he on foot, or on horse-back?
M. He rid.
I. VVhen is he to come back?
M. I know not.
I. But what time did your father appoint him?
M. He gave him order to be here the twentieth day of this moneth.
I. God send him well thither and back again.
M. So pray I.

Cur istud rogas?
Pater meus volebat eum convenire.
Non est in hac urbe.
Ubi igitur?
Peregrè profectus est.
Quando?
Nudiustértius.
Quònam iit?
Lutétiam.
Quâ iter factúrus est?
Lugdúno.
Utrum pedes an eques iit?
Iit equo.
Quando est rediturus?
Nescio.
Sed quem términum constituit illi pater?
Jussit ut hìc adesset ad vicesimum hujus mensis diem.
Ducat illum Deus, ac reducat.
Ita precor.

Col. 14. *Duæus. Ballinus.*

Col. 14. Duæus. Ballinus.

D. When will you go home?
B. To morrow, by God's help.
D. VVho gave order?
B. My father.

Quando profectúrus es domum?
Cras, *Deo juvante.*
Quis jussit?
Pater.

But

D. But when did he bid you?
B. He writ to me the last week.
D. What day did you receive the letter on?
B. On Friday.
D. What was your letter sa it besides?
B. That all were well, and that the beginning of the vintage would be shortly.
D. O happy boy you, that make such haste to the vintage.
B. Would you have me speak to my father to send for you?
D. What a good turn should you do me! But I am afraid he will not.
B. Yes, he will be glad, both because of our acquaintance, & because we shall exercise our selves in speaking Latin, & confer sometimes together about our books.
D. Oh, I leap for joy every bit of me!
I pray thee my dear heart have a care of that.
B. You shall find it: In the mean time let us beseech God that he would turn our actions and intentions to the glory of his name
D. Thou dost give me good advice, and surely it is good for us so to do.

Quando autem jussit?
Ad me scripsit superiore hebdomade.
Quo die accepisti literas?
Die Véneris.
Quid continebant præterea literæ?
Omnes rectè valere, *Proximis diebus* initium fore vindémiæ.
O fortunatum, qui vindemiátum properas.
Vis dicam patri meo, ut te accersat.
Quam gratum mihi fáceres!
Sed *véreor ut velit.*
Imò gaudébit, cum propter nostram conjunctiónem, tum verò quia Latinè colloquendo nos exercébimus, & *de studio unà interdum conferémus.*
Oh, *gaudio totus exilio.*
Amábò te, id cura, *mi animule.*
Senties: Interim Deum precémur, ut dicta & consilia nostra vertat in gloriam sui nóminis.
Bene mones, & certè *ita expedit facere.*

Col. 15. *Aurelius.* *Lambert.*	Col. 15. Aurelius. Lambertus.
A. Lambert, stay your pace a little: whither are you going so fast?	*Siste parumper gradum* Lamberte: *quò próperas?*
L. Straight home.	*Rectà domum.*
A. Why so?	Quid eó?
L. My mother would speak with me a little.	*Mater vult me paucis convenire.*
A. Do not you know why?	Nescis quamobrem?
L. I know not, unless perhaps she take order to get me some winter clothes made.	Nescio, nisi fortè ut *vestimenta hyberna mihi facienda curet.*
A. That is very likely; for winter is now near at hand.	*Istud est veri-simile.* Jam enim *instat hyems.*
L. Frosts and ice too are already seen in some places.	Jam visa sunt *gelicídia, & glacies* etiam alicubi.
A. Within this few dayes I saw some folks that dwell in the mountains, in the market, who said there fell a great snow this last week when as here in the interim we saw nothing but misling showers.	His diebus vidi in foro *montános* quosdam, qui dicébant *magnam vim nivium* decidisse superiôre *hebdomade*, quum intérea *lentas pluvias* tantùm videremus.
L. I heard the very same thing too at our house of country folks that brought us wheat.	*Ego quoque id ipsum audivi,* domi nostræ, ex rusticis, qui triticum nobis advexerant.
But I am compel'd to break off discourse, lest my	Sed *cogor abrúmpere, serocem, ne mihi ira-* mo-

mother ſhould be angry with me.

A. But hark you, my *Lambert*, bring me ſome grapes from home: for you had a very plentiful vintage.

L. I ſhall bring ſome (I hope) for us both, unleſs perchance my mother be angry with me.

A. God forbid that.

mater.

Sed heus tu, mi *Lamberte*, *adfer mihi domo aliquot uvas*: nàm *ampliſſima* fuit vobis *vindemia*.

Adferam (ut ſpero) *utrique noſtrûm affatim*, niſi ſi quid fortè mater irâta eſt mihi.

Iſtud avertat Deus.

Col. 16. *Pelignus. Bartholomew.*

Col. 16. Pelignus. Bartholomæus.

P. Whither go you ſo nimbly?

B. To the Barber.

P. I will go with you too.

B. Have you aſked leave?

P. I have not aſked, but tarry for me a little, whilſt I go and aſk.

B. Make haſte then.

P. I will be here again by and by. I am come again. Let us go juſt now.

B. With what countenance did our maſter entertain you?

P. Truly with a chearful one.

B. He entertained me too with the like.

P. He doth not uſe to be angry with us unleſs we go to him in an unſeaſonable time.

Quónam is tam celeriter?

Ad Tonſórem.

Egò quoque unà tecum.

Rogâſti veniam?

Non rogavi, ſed *tântiſper expecta me dum eo rogatum.*

Feſtina igitur.

Mox rediero.

Redii.

Eamus nunc jam.

Quo vultu te præceptor excepit?

Hilari ſané.

Eodem me quoque excéperat.

Non ſolet iraſci nobis, niſi illum adeamus *intempeſtivè*.

B. What one among a thousand is there that will not take it ill.

Quotusquisque id non ægrè fert?

A. Even we, that be children, are often angry with our school-fellows, when they interrupt our employments, how mean so ever they be: but let us now give over; I see the Barber in very good time at his shop-door.

Etiam nos qui pueri sumus sæpius irascimur condiscipulis, quum studia nostra, *quantulacunque sunt*, interpellant: sed *jam desinamus; optimè* Tonsorem *ante officinam* video.

B. It's well, there are none then, that wait there; by this means we may tarry the less while.

Euge, nulli sunt igitur expectantes; ita fiet ut *minùs diu* moremur.

Col. 17. *A. B.*

Col. 17. A. B.

A. And whither do you go alone?

Quò nunc solus abis?

B. You are ever beginning something with a verse.

Semper à versibus aliquid auspicaris.

A. It is an easie thing to begin a verse, but not so to draw it out to the end.

Facile est carmen incipere, deducere non item.

But tell me, whither go you now?

Sed dic, quò nunc is?

B. Straight to the haven.

Rectà in portum.

A. What business have you at the haven?

Quid in portu habes negotii?

B. I am going to see what victuals is brought.

Viso ecquid alimenti mihi advectum sit.

A. Will you have me bear you company?

Vis me tibi comitem?

B. I, and guide me the way too, if you think good.

Imò etiam ducem, si tibi ita videtur.

A. I never learned to be a

Nunquam dux esse didici

guide

guide, but I have often plaid the companion.

B. It is nothing to purpose to talk much here: let us go together.

A. Let us go indeed: we may talk more at large, as we walk by the water-side, if the ship be not yet come up.

B. What, if it be come up already?

A. Yet we might walk abroad long enough whilst it is unladen.

sed sæpe egi cómitem.

Nihil ad rem pértinet plúribus verbis hic fabulári: eámus una.

Eámus sanè: confabulari licebit ampliùs, ambulando *in ripa lacûs*, si *navis* non *appulsa sit*.

Quid si jam appulsa?

Tamen *deambulari* satis diu potérimus, dum exonerábitur.

Col. 18. *The Monitor, the Boy.*

N. Where is *Peter?*

P. He is gone abroad.

N. Whither?

P. He is gone into the country.

N. With whom?

P. With his father.

N. Who came for him.

P. His fathers man.

N. When will he come to the town again?

P. About eight days hence, he said.

N. Of whom did he ask leave to go away?

P. Of the under-master.

N. Why not rather of the head-master?

P. He was gone forth about business.

Col. 18. Nomenclator. Puer.

Ubi est *Petrus?*

Ivit foras.

Quò?

Abiit rus.

Quîcum?

Cum patre.

Quis venerat accersitum?

Patris famulus.

Quándo est in urbem rediturus.

Hinc (ut dixit) *ad octavum diem.*

A quo petivit abeundi veniam?

Ab hypodidascalo.

Cur non potiùs à Ludi-magistro?

Ad negótia prodierat.

N. I am satisfied. *Sat habeo.*

Col. 19. Richard. Niger. *Col. 19. Richardus. Niger.*

R. Whither are you going up? *Quò ascendis?*
N. Into our chamber. *In cubiculum nostrum.*
R. Why so? *Quid eó?*
N. To fetch my pen and ink. *Petitum theçam scriptóriam.*
R. Bring me my girdle all under one. *Adfer mihi cingulum eádem óperâ.*
N. Where is it? *Ubi est?*
R. Upon my chest. *Super arcam meam.*
N. I will bring it; but do you tarry here for me? *Adferam, sed tu me hic expecta.*
R. I will not stir any whither. *Nusquam moveo.*

Col. 20. *Lenimus. Gerardus.* *Col. 20. Lenimus. Gerardus.*

L. Ho *Gerard!* Heus *Gerarde!*
G. What would you have? *Quid vis?*
L. You are sent for. *Accérseris.*
G. Who comes to call me. *Quis me vocat?*
L. Your brother. *Frater tuus.*
G. Where is he? *Ubi est?*
L. He tarries for you at the door. *Præforibus te expectat.*
G. Are you sure it is my brother? *Certò scis esse fratrem meum?*
L. Why should I not be sure? *Quidni sciam?*

I saw him, and spake with him. *Vidi illum, & sum alloquutus.*
G. Truly I will go see what the matter is. *Viso sanè, quid sit.*

Col.

Col. 21. *Putaneus. Vilactus.*

P. Do you not know that we are forbidden **to speak softly** amongst our selves?

V. **How should I but know,** seeing our master doth so often press upon us the reasons of it?

P. Why then did you do the contrary just now?

V. Because *Isay* began to speak to me so.

P. what then? **you should have told him of his fault. but not have done as he did.**

V. I should, but it came not then into my mind.

P. But in the mean time you are to be set down.

V. No surely; unless you will be **severer than the master himself.**

P. Tell me the reason why.

V. Because the master forbids any one to be set down that doth voluntarily confess his fault, **so his fact be not such** as is forbidden by the word of God.

P. Doth not God command us to honour our father and mother?

V. That is the fifth Commandement in the decalogue.

P. But (as we have it in the Catechism) **that commandement extends further.**

Col. 21. Putaneus. Vilactus.

Nescis vetitum esse, ut *submissè loquamur* inter nos?

Quid nescirem, cum præceptor tam sæpe nobis inculcet ejus rei causas?

Cur igitur modò faciebas contrá?

Quia *Isaias* ita me cœperat álloqui.

Quid tum? *debuisti illum admonere, non imitari.*

Débui, sed tunc mihi non venit in mentem.

Sed interim notandus es.

Minimè verò; nisi vis esse *ipso præceptore severior.*

Dic mihi causam.

Quia præceptor vetat quempiam notári, qui sponte delictum agnoverit, *modò ne tale sit factum* quod verbo Dei interdictum sit.

Nonne à Deo præceptum est ut parentibus obediámus?

Illud est quintum Decalogi præceptum.

Atqui (ut habemus in Catechismo) *præceptum illud patet latius.*

Por

For under the name of father and mother it comprehends masters and magistrates, and, to conclude, all those unto whom God himself hath subjected us.

V. Truly I do not deny those things which you say to be true; but I had rather ask of the master, then contest with you; otherwise you should drive me into a greater evil, that is, the fault of contention, which our master hath much more forbidden.

P. You say fair, therefore remember to put the master in mind, when he shall call us to an account.

V. Do not think that I will forget, especially when it is my own case.

Nam *parentum nomine* præceptóres complectitur magistrátus, & denique omnes quibus Deus ipse nos subjecit.

Non équidem nego vera esse quæ narras; sed malo præceptórem consúlere, quàm tecum disputáre; alioquin *in majus malum me indúceres*, quod est contentionis vitium, multò magis à præceptóre vétitum.

Æquum dicis; memineris igitur *præceptorem admonere*, cum *rationes* à nobis exiget.

Ne putes me obliturum, præsértim cúm *res mea agatur*

Col. 22. *Rossetus. Ferrerius.*

R. Whence come you?
F. From the market.
R. What news did you hear there?
F. None.
R. None?
F. None at all.
R. It is a wonder you heard

Col. 22. Rossetus. Ferrerius.

Unde venis?
E foro.
Quid illuc audísti novi?
Nihil.
Nihilne?
Prorsus,
Mirum est te nihil audivísse

nothing

nothing concerning war, or other English matters.

de bello aut de cæteris rebus Anglicis.

F. I do not use to enquire after those things that do not belong to me.

De iis quæ nihil ad me pertinent, non soleo percontari.

R. Be it so; yet you use to hear something as you go to and fro.

Esto, sed tamen aliquid vel in transitu audire soles.

F. That I may not tell you a lie, I heard something as I went a long.

Né mentiar, intellexi nonnihil *in transitu.*

R. Tell me what, I pray you.

Narra, quæso.

F. I have no time to tell you now.

Nunc non est narrandi spatium.

R. Why not?

Cur non?

F. I must make haste somewhither else.

Est mihi alio properandum.

R. Whither?

Quónam?

F. It is nothing to you.

Nihil ad te.

R. When will you come then and see us again, that we may hear it of you?

Quando igitur revises nos, ut ex te istud audiámus?

F. After dinner, if I have any leisure.

A prandio, *si licébit per otium.*

R. I pray you, see you may have leisure.

Amabò te, fac liceat.

F. I will do my best, but you hold me too long. Fare you well.

Dabo operam; sed *me detines diutius.* Vale.

Col. 23. A. B.

Col. 23. A. B.

A. Whence come you?

Unde venis?

B. From the market.

A foro.

A. Who sent you thither?

Quis te illuc miserat?

B. My mother.

Mater.

What

A. What did you in the market?
B. I bought some pears.
A. Do you not know we are forbidden to buy any fruit?
B. Who know's not that? For it was spoken openly in the Hall.
A. How then durst you buy any pears?
B. My mother gave me a double; to buy me somthing for my drinking. What harm have I done, if I have done as my mother bad me.

Quid egisti in foro?
Emi pyra.
Nescis nobis vetitum esse emere fructus aliquos?
Quis illud ignorat? Nam dictum est palam in aula.
Qui igitur ausus es emere pyra?
Mater déderat nihi *sextantem*, ut mihi emerem in merendam.
Quid mali feci, si *parui matri*?

Col. 24. Francis Dionyse.

F. Where have you been these many dayes?
D. In the country.
F. In what place?
D. In our country-house.
F. What did you there?
D. I helped my fathers.
F. And what did he?
D. He digged our vines.
F. When came you back from thence?
D. But yesterday.
F. What did your father?
D. He came back with me.
F. It is well done; but whither go you now?

Col. 24. Franciscus. Dionysius.

Ubi fuisti *his diebus*?
Rure.
Quo in loco?
In *villâ* nostra.
Quid agebas illic?
Ministrábam patri.
Quid verò ille?
Pastinabat vites nostras.
Quando illinc rediisti?
Heri tantúm.
Quid Pater?
Unà mecum reversus est; *Bene factum*; sed quò nunc is?

Straight

D. Straight home.
F. But when will you go to the school again?
D. To morrow (by Gods help) or, at the furthest, the day after.
F. Fare you well then in the mean time.
D. And fare you well, my *Francis*.

Rectà domum.
Sed *quando répetes ludum literárium*
Cras (Juvante Deo) aut *summum* perindie.
Ergo, interim vale.
Et ut vale, mi *Franciſce*.

Col. 25. *Fontetius. Curtetus.*

F. When will *Blaſius* return?
C. I do not know certainly, perhaps to morrow: But why do you ask that?
F. Because he hath taken the Bill away with him, and the Master will be angry, if there be no body that can call it.
C. Leave that care to me; I have a copy of the Bill.
F. Will you call it then?
C. I will call it.
F. You shall do well, and our *Blaſius* will do you as good a turn if ever there shall be occasion.

Quando redíturus eſt *Blaſius*?
Non certò ſcio; fortaſſe die cráſtino; ſed *cur iſtud rogas*?
Quia ſecum abſtulit *Catalogum*, & *præceptor iraſcétur*, ſi nemo ſit qui récitet.
Relinque mihi iſtam curam; habeo Catalogi exemplum.
Recitábis igitur?
Recitábo.
Béne facies, & *noſter* Blaſius *referet grátiam*, *ſi qua ſe ófferet occaſio*.

Col. 25. Fontetius, Curtetus.

Col. 26. Garbinus. Fornarius.

G. What dwelling have you?
F. My fathers house.
G. Whence do you come now?
F. From home.
G. Where dined you?
F. At home.
G. Where will you sup?
F. At your house, I hope?
G. How know you?
F. Your father himself invited me to day.
G. Where saw you him?
F. At *Varro's* house.
G. What business had you there?
F. My father sent me to carry a message to him.
G. I would know likewise, where you are to lie?
F. At my brothers house?
G. What business have you with your brother?
F. He told our sister that he would speak with me when I had leasure.
G. In what house doth he dwell?
F. In a certain hired house.
G. What, hath he no house of his own?
F. He hath one indeed, but he hath let it out to certain tenants.
G. Doth he let out his own then, & hire another mans?
F. Just, as you hear me say.

Col. 26. Garbinus. Fornarius.

Quod est tibi domicilium?
Paterna domus.
Unde nunc venis?
Domo.
Ubi prandisti?
Domi.
Ubi cœnabis?
Domi vestræ, spero.
Qui scis?
Pater ipse tuus hodie me invitávit.
Ubi illum vidisti?
Domi *Varronis.*
Quod illic erat tibi negotium?
Pater me misérat nuntiatum aliquid.
Scire etiam *velim ubi sis habitúrus.*
Domi fratris.
Quid habes negotii cum fratre tuo?
Dixit sorori nostræ, se velle convenire me *otioso.*

In qua *domo* habitat?

In quadam *conductitia.*
Eho, nullamne habet *propriam domum?*
Habet quidem, sed eam *locat quibusdam inquilinis.*
Locat igitur domum propriam, & *conducit alienam?*

Scilicet, ut ex me audis.

For

G. For how much doth he let it?

F. For eighteen Italian pieces of gold, which they now call *Piſtolets*.

G. Why doth not he dwell in that rather?

F. Becauſe it is not ſeated in a place conuenient enough, or (as I may ſay) fit for the market.

G. But what doth he rent that houſe of another mans for?

F. A great deal more.

G. How much then?

F. Five and twenty.

G. It is a dear dwelling.

F. Very dear: but what ſhould one do? the conuenitncy of the place cauſeth it.

G. Well, (that we may once make an end) I pray you tell me, do you know where you ſhall be to morrow?

F. I will come home again, that I may go thence to the ſchool, if God permit.

G. Why do you ſay, If God permit?

F. Becauſe, without Gods permiſſion we cannot ſo much as go out of the houſe.

G. I have heard that often of the maſter.

F. Why did you aſk then?

G. Becauſe it can never be

40 Quanti locat?

Octódecim aureis Italicis quos nunc *Piſtolétos* vocant.

45 Cur illam non potiùs habitat?

Quia ſita non eſt *in loco ſatis commodo, ſive* (ut ità loquar) *mercatório*.

50 Sed illam alienam quanti conducit?

Longè pluris.

Quanti igitur?

Quinque & viginti.

55 *Cara eſt habitatio.*

Cariſſima, ſed quid agas? *loci commoditas id facit.*

60 Agè, (*ut aliquando tandem finiamus*) dic precor, *ſciſne ubi cras futurus ſis?*

65 Domum revertar, ut inde in ſcholam me conferam, *ſi quidem permiſerit Dominus.*

Cur addis, Si Dominus permiſerit?

70 Quia, *niſi permiſſu Dei ne domo quidem exire poſſumus.*

Iſtud audivi ſæpe ex præceptóre.

75 Cur ergo rogabas?

Quia nunquam nimis dici-

ſaid

said too much, for they is well said especially where the talk is of holy matters.

F. We have learned that too of the master.

G. True: but it is good to repeat such things often, to exercise our memory.

F. See whither your first question hath brought us by little and little.

G. I desired but to jest with you in a word or two.

F. Come on, because we have now exercised our minds enough, will you not be content to exercise your body for health's sake?

G. What should I doe but be willing?

F. Let us play at hand-ball then, for I know you love that sport.

G. I love it indeed, but now I have not a ball.

F. Here is one for you, come after me.

G. I follow you with all my heart, do you guide me well.

Col. 27. *The Cred. the Debt.*

C. When do you look for your fathers return?

D. About eight days hence.

tur quod bene dictum fuerit, præsertim *ubi de rebus divinis agitur.*

Istud quoque à præceptore didicimus.

Verum: sed utile est talia sæpe repetere, *ad memoriam exercendam.*

Vide quò nos *sensim* adduxerit tua prima interrogatio?

Tantùm volebam paucis verbis tecum jocari.

Age, quoniam nunc satis animum exercuimus, non vis etiam *corpus exercere valetudinis causâ?*

Quidni velim?

Eamus igitur *lusum* pilâ palmariâ, *eo lusu scio te delectari.*

Delector sanè, sed nunc pilam non habeo.

Ecce tibi, sequere me.

Ego te sequor libens, tu me bene ducito.

Col. 72. Creditor, Debitor.

Quando patris reditum expectas?

Hinc ad diem octavum.

How

C. How know you the day?
D. My father himself writ to me.
C. His coming (I hope) will make you rich.
D. I shall be a richer man than Crœsus was, if he bring good store of mony with him when he comes.
C. Will you give me that again then, which I lent you?
D. You need make no question, but if you need any more, I will not only restore what was lent me, but will also make you amends.
C. How?
D. I will lend you money, as well as you lent me.
C. There will be no need, I hope.
D. But you know not what may fall out.
C. Time is very short.
D. I do not speak it to that end, as if I would bode some mischief.
C. Whatever men may guesse, God rules all
D. But why do we make no more haste to get into the school?
C. You put us in mind in good time.

Quî scis diem?
Ipse pater ad me scripsit.
Adventus ejus (ut spero *) te ditabit.*
Crœso *ditior ero, si bene nummátus venerit.*
Tunc mihi mútuum reddes?
Non est quod dúbites, quin, si tibi opus erit amplius, *non modò reddam mutuum, sed etiam referam gratiam.*
Quomodo?
Pecuniam mutuam vicissim dabo.
Nihil opus erit, spero.
At *nescis quid possit accidere*
Tempus est brevissimum.
Non eo dico, quòd tibi vellem *ominari malum.*
Quicquid ominentur homines Deus clavum tenet.
Sed *quid cessamus* recipere nos in auditorium?
Opportunè admones.

Col. 28. *Picus, Macuardus.*	Col. 28. Picus, Macuardus.
P. When came you back from home?	Quando rediisti domo?
M. I came back but now.	Tantúm redeo.
P. Where is your brother?	Ubi est frater?
M. He tarried at home.	Mansit domi.
P. Why did he tarry?	Cur mansit?
M. To dine with my mother?	Ut prandéret cum matre.
P. And you, why did not you tarry too?	Tu verò, cur etiám non mansisti?
M. I had dined already with my father	Jam prándera cum patre.
P. Who waited on you?	Quis vobis ministrabat?
M. The Maid.	Ancilla,
P. What became of your Mother? where was she?	Quid mater? ubi erat?
M. She was at home too, but busie.	*Etiam domi, sed occupáta.*
P. What about?	Qua in re?
M. About taking in of wheat which was brought us.	*In recipiendo tritico*, quod nobis advectum fúerat.
P. When will you go home again?	Quando redíbis domum?
M. When my father shall send for me.	Quum accersar à patre.
P. What day will that be on?	*Quo die istud erit?*
M. Peradventure; about four dayes hence	Fortasse *hinc ad quatuor dies.*
P. Why do you go and come so often?	Cur *vos tam sæpe commeatis?*
M. It is my parents mind so.	*Sic volunt parentes.*
P. What do you at home?	Quid ágitis domi?
M. What our father and mother bids us.	Quod jubémur à párentibus.
P. But in the interim you lose time at your book.	Sed interim *perit vobis studiórum tempus.*

M. It is not altogether loſt.

P. What then?

M. As oft as my father is not **neceſſarily employed**, he exerciſes us at all times, at morn, before dinner, after and before ſupper, **after ſupper a good while** and laſt of all too **before we go to bed.**

P. In what things doth he exerciſe you?

M. He doth exact of us thoſe things eſpecially, which we have learn't at the ſchool all the week; **he looks upon our Thems and asks us queſtions about them, he oft-times gives us ſomething to write down, ſometimes in Latine, and ſometimes in Engliſh**; and ſometimes alſo **he propounds to us a ſhort ſentence in our mother tongue**, to turn into Latine; and ſometimes, on the contrary, he bids us turn ſomething in Latine into Engliſh: laſtly, **before and after ſupper**, we alwayes **read ſomething out of the Engliſh-Bible**, and that when all the houſhold is by.

P. Doth he ask you nothing concerning the Catechiſm?

Non omnino perit.

Quid igitur?

Quoties pater non eſt *neceſſariò occupatus*, omnibus horis exercet nos manè, ante & poſt prándium, ante cœnam, *à cœna ſatis diu*; poſtrémo etiam *ántequam cubitum* eamus.

Quibus rebus vos exercet?

Exigità nobis ea potiſſimum quæ tota hebdomade in ſchola didicimus; *Themata inſpicit, ac de iis nos interrogat, ſæpe dat nobis aliquid, modò Latinè, modò Anglicè deſcribendum*; interdum etiam nobis *proponit brevem ſententiam vernaculo ſermône*, quam Latinè vertamus; interdum contra jubet aliquid Latinum Anglicè reddere: poſtremo, *ante cibum, & poſt*, ſemper *ex Bibliis Anglicis aliquid legimus*, idque tota præſente familia.

Nihilne dè Catechiſmo interrogat?

M. He doth that **every Lords day**, unleſſe perhaps he be away from home.

Id facit *omni die Dominico*, niſi fortè domo abſit.

P. **You tell ſtrange matters, if they be but true.**

Mira narras, ſi *modò vera*.

M. Yea, **they be far more then what I have told you**; for I have forgot **the civility of manners**, touching which alſo he is wont to admoniſh us **at the table**.

Imo, *ſunt longè plura quàm quæ narravi*; ſum enim oblitus *morum civilitátem*; de qua etiam admonére nos ſolet *in menſâ*.

P. **Why doth your father take ſuch paines** in teaching you?

Cur pater veſter tantum ſumit laborem in vobis docendis?

M. That he may **by that meanes** perceive, whether we do **take paines to no purpoſe** in the ſchool, and **miſpend our time**, or no.

Ut *ſic* intelligat, num in ſchola *operam ludamus*, *& tempore abutámur*.

P. The diligence of the man is admirable, and ſo is his diſcretion.

Mira hóminis diligéntia, atque adeò prudentia.

O how are you bound to your heavenly father, that hath given you ſuch a father upon earth!

O quàm devincti eſtis patri cœleſti qui talem patrem in terra dedit vobis!

M. He grant that we may never forget this and other his benefits.

Faxit ille, ut hoc & cætera ejus beneficia nunquam obliviſcámur.

P. This is **a good and godly wiſh**; ſee that you have it not onely in your mouth, but in your heart and more too.

Bonum & pium eſt iſtud optâtum; cura ut habeas non modo in ore, ſed in animo etiam magis.

M. I thank you, **that you give me ſuch faithfull admonitions**.

Quòd me tam fidéliter mones, habeo tibi gratiam.

We

P. We ow the duty of giving good advice to all, but eſpecially to our brethren
M. To our brethren then only?
P. I call thoſe here brethren, eſpecially, who are joyned to us by faith in Chriſt
M. You judge rightly: but I will go ſee whether my brother be returned from home at laſt, for he is too apt to play the truant.

Bene monendi officium debémus ómnibus, ſed maximè fratribus.
Fratribus ne igitur ſolis?
Eos pótiſſimùm fratres hic dico, qui ex fide in Chriſto nobis conjuncti ſunt.
Rectè judicas; ſed viſo num frater domo tandem reverterit, nam *ad ceſſandum promptus eſt plus ſatis.*

Col. 29. *Myconius. Petellus.*

Col. 29. Myconius, Petellus.

M. Do you write in earneſt, or do you play the fool?
P. Truely I am writing in earneſt; for why ſhould I miſpend my time?
But why do you aſk that?
M. For I have ſeen ſometimes when you worte well.
P. I write better ſometimes.
M. How comes it to paſſe that you write ſo badly now?
P. I want helps to write well.
P. Which, I pray you?
M. Good paper, good ink, and a good pen.
For this paper of mine (as you ſee) doth ſuck pitie-

Serióne ſcribis, an *tu ineptis?*
Equidem ſcribo ſeriò; cur enim témpore abuterer?
Tu verò cur iſtud rogas?
Quia vidi aliquando quum bene ſcriberes.
Scribo interdum meliùs.
Qui fit igitur, ut nunc ſcribas tam male?
Deſunt mihi bene ſcribendi adjumenta.
Quæ tandem?
Bona charta, bonum atramentum, bona penna.
Nam *hæc mea charta* (ut vides) *miſere perfluit*

fully, my ink is waterish and whitish, my pen is soft and badly made.

atramentum est aquosum & subálbidum, penna mollis & malè parata.

M. Why did you not provide all those things in time?

Cur ista omnia matúrè non providisti;

P. I wanted money, and do want it now too.

Pecúnia mihi déerat, & nunc etiam deest.

M. Thou hast fallen upon that common Proverb, He that wanteth money wanteth all things.

Incidisti in illud vulgáre Proverbium, Cui deest pecunia, huic desunt omnia.

P. So it fareth with me.

Sic ágitur mecum.

M. But when do you hope you shall have it?

Sed quando te speras accepturum?

P. My father will either send to me, or come himself the next market day.

In mercatu próximo, pater ad me missurus est, aut ipsemet venturus.

M. I will help you in the mean time.

Ego te intérea juvare volo.

P. If you can do so much, you will do me a great kindness.

Siquidem id potes, magno beneficio me affeceris.

M. Take this six pence as lent you towards getting paper and other things.

Accipe hos sex asses mutuò ad chartam & cætera comparanda.

P. How truly was that spoken A sure friend is tried in a doubtfull matter. But what doth move you, to deal so kindly with me of your own accord?

Quam verè dictum est illud, Amicus certus in re incertâ cérnitur. Sed quid te impéllit, ut mihi ultro tam benigne facias?

M That love of God which (as *Paul* saith) is shed abroad in our hearts. Wonderful is the power of Gods Spirit, which is the

Cháritas illa Dei, quæ (ut *Paulus* ait) effusa est in cordibus nostris. Mira est vis divini Spiritus, qui ejus autor est

author

author of that charity
But in the mean time I must think, how I must be able to requite you.

Sed mihi *interim est cogitandum, quomodo tibi referam grátiam.*

M. It is a small matter; forbear to take any such thought, lest it hinder you, that you cannot sleep quietly: onely restore what is lent you, when you can convenyent.

Parva res est; omitte istam cogitationem, ne te impédiar, quo mínus *in utramvis aurem dórmias;* tantum redde mútuum, *quum tibi commodum fúcrit.*

P. I shall restore it (I hope,) ere it be long?

Reddam (ut spero) *propédiem.*

M. Let us go to prayers, that we be not set down.

Eámus ad precatiónem, nè notémur.

P. One thing more, if it please you

Adde unum, si placet.

M. What is it?

Quid est?

P. That we be not sent supperlesse to bed.

Nè *hodie incœnáti mittámur cúbitum.*

M. Ha, ha, he.

Ha, ha, he.

Col. 30. *Velusatus, Stephen.*

Co. 30. Velusatus, Stephanus

V. At what a clock got you up to day?

Quotâ horâ surrexisti hodió?

S. A little before five?

Paulò ante quintam.

V. Who awaked you?

Quis te expergefecit?

S. No body.

Nemo.

V. Are the rest got up already?

An cæteri jam surrexerunt?

S. No, not yet.

Nondum.

V. Did you go to cal them up?

Non ivisti illos excitatum?

S. I did not go.

Non ivi.

V. Why ſo?

S. I know not, unleſſe becauſe **I thought that did not belong to me.**

V. Do not they call you up ſometimes?

S. Yes, very often.

V. Therefore you ought to do the like.

S. I confeſſe, I ought.

V. **Remember then, that you do it hereafter.**

S. I will remember, **by Gods help.**

V. But you, what have you done, **ſince you riſe out of bed?**

S. Firſt, I prayed unto our heavenly father upon my knees, in the name of his ſon our Lord Jeſus Chriſt

V. **Well done**, what then?

S. Then I got my ſelf ready, and **cheriſhed my body pretty well**, as becomes a Chriſtian; laſtly, I betook my ſelf, to my daily ſtudies,

V. If you ſhall go on to do on that faſhion, **doubt not but God will bleſſe your ſtudies.**

S. He hath ever helped me hitherto, **ſuch is his goodneſs**, nor will he (I hope) forſake me.

V. **Thou ſayeſt well**, nor will he make your hope fruſtrate.

Quamobrem?

Neſcio, niſi quia *non putábam illud ad me pertinere.*

An non te illi éxcitant interdum?

Imò ſæpiſſime.

Debuiſti igitur ſimile facere.

Debui, fateor.

Memento igitur, ut poſthac facias.

Meminero, *Deo juvante.*

Sed tu, quid feciſti, *ex quo ſurrexiſti è lecto?*

Primùm flexis genibus precátus ſum Patrem cœleſtem in nomine filii ejus Domini noſtri Jeſu Chriſti

Factum bene! quid poſtea?

Deinde ornávi me, & *curávi corpus mediocriter*, ut Chriſtiánum decet; poſtremò ad quotidiana ſtudia me retuli.

Si perges ſic fácere, *ne dubites quin Deus tua juvet ſtudia.*

Adhuc me ſemper juvit, *quæ eſt ejus benignitas*; nec me (ut ſpero) derelinquet.

Rectè lóqueris; nec ille ſpem tuam fruſtrábitur.

The

S. **The last year** I learnt in my Cato, *Keep hope, hope doth not leave men, no not dead.*

V. You have done well to remember it, for it is an **excellent saying, and befitting a Christian.**

S. But the author of that book was not a Christian.

V. He was not, **the thing is certain.**

S. Whence then did he get so many gallant sentences?

V. Out of the heathenish Philosophers especially. For even they (being enlightned by Gods Spirit) spake very many things which are agreeable to God; which you also may be able to perceive at last, if you will **follow your book.**

S. I shall follow it (I hope) if God send my father to live longer.

V. Pray earnestly, and from your heart, that it may be so.

S. I pray for that often every day.

V. The Lord God grant you perseverance in every good work.

S. I wish you the same that you wish me; and I thank you that you have

Anno superiore didici in Catone, *Spem retine, spes una hominem, nec morte relinquit.*

Quòd retinueris, bene feci-sti; est enim *egregia sententia, & homine Christiano digna.*

Atqui autor ejus libri **non** fuit Christianus.

Non fuit, *certa res est.*

Unde igitur sumpsit **tot** pulchras sententias.

Maximè ex Philosophis ethnicis. Nam & ipsi (divino Spiritu illuminati) plúrima dixerunt quæ sunt verbo Dei consentánea; quod tu quoque videre aliquando póteris, si *literárum studium prosequere.*

Ego prósequar (ut spero) dummodo ipse Deus det patri meo vitam longiórem.

Precáre diligenter, & ex animo, ut illud contingat.

Quotidie id precor sæpe.

Det tibi Dominus Deus in omni ópere bono perseverantiam.

Quod mihi optas, idem tibi precor; & gratias ago, quòd me tam

advised

advised me so I be a brother.

fraternè monueris.

Col. 3 .Dominicus, Barrásius

Col. 3 .Dominicus, Barrásius

D. Where are your walnuts?

Ubi sunt juglandes tuæ?

B. What walnuts do you talk of?

De quibus lóqueris juglandibus?

D. Which you had to day for a paise.

Quas hodie *ex præmio* accepisti.

B. Do you ask where they are? As if I were bound indeed to keep them for you.

Ubi sint rogas? quasi verò tibi servare debuerim.

D. I do not mean so? but I ask what you have done?

Non sic intélligo; sed quæro quid féceris?

B. I have eaten them, for my drinking.

Edi in merendam.

D. Hast thou eaten them, silly boy? Why did you not keep them rather to play withal?

Edisti miser? Cur potiùs non servabas ad ludendum?

B. I had rather eat them, than lose them.

Edere malui, quàm perdere.

D. You could lose but twelve.

Non poteras perdere nisi duódecim.

B. I confesse it.

Fáteor.

D. But if luck had served, you might have won two hundred, or perhaps more.

Quod *si fors tulisset, potuisses ducentas, aut fortasse plures, lucrifácere.*

B. Game is hazardous, as folkes commonly say.

Dubius est (ut vulgò dicitur) *ludi eventus.*

D. What then? we ought alwayes to be indifferent

Quid tum? Ubíque *parati esse* debemus *in utram-*

bory

both ways, and to take in good part whatsoever shall betide us.

B. I know that, but I am not very skilfull at that kind of play.

D. Go thy way, thou will never thrive.

B. There is no body thrives except God will; neither would I grow rich by gaming.

D. Therefore (I see) I must go look for another playfellow.

B. Truely I do not hinder you.
But tarry a little.

D. What would you have?

B. What do you mean by fate which you mentioned to me even now?

D. Fortune it self.

B. And what is Fortune?

D. It is the opinion of fools.

B. What do fools mean by fortune?

D. I have no leasure now to answer you about this, but see the masters note upon *Cato*.

B. Upon what place?

D. Upon that verse,
Fortune indulgeth bad men to their hurt.

B. As I perceive, you are not ignorant what Fortune is

D. I know very well that fortune is nothing.

que partem, & boni consulere quicquid nobis evénerit.

Istud ego scio, sed *non sum admodum ludendi peritus in eo genere.*

Abi, *nunquam rem facies.*

Nemo rem facit, nisi Deo volente; nec ego *ditari ex ludo* velim.

Ergo (ut video) *quærendus est mihi collusor álius.*

Nihil sane impedio.

Sed mane parumper.

Quid vis?

Quid tu vocas sortem, de qua hic mihi mentiónem feci sti.

Ipsam fortúnam.

Quid autem est fortuna?

Stultórum est opinio.

De fortuna quid opinantur stulti?

Nunc mihi non vacat de hoc tibi respondere; sed vide annotationem præceptoris in *Catonem.*

In quem locum?

In illum versiculum,
Indulget fortuna malis, ut lædere possit.

Ut video, non ignoras quid sit fortuna.

Satis scio fortunam nihil esse.

Why

B. Why then did you say, *But if luck had served?*

D. **Such a word over-slipped me so to speak it,** as the manner of the Gentiles.

For their books (as the master oft doth teach us) are full of such wicked doctrine.

B. No wonder, for they had not the true knowledge of God.

D. But do you hear, my *Barrasius*, if you would dispute any more, **get some body else to dispute with you;** for I must now go play in good earnest.

Yet would I admonish you again first, as you did me.

B. **O what a kindness you shall do me.**

D. Did not you not say these words, **Game is hazardous.**

B. I confess I said it, but I fenced it before.

D. How do you understand that?

B. For I added these three words, **As folkes say.**

D. **O crafty fox.**
You have stopt my mouth.

But **these things are spoken betwixt our selves,** without hatred or ill will.

Cur ergo dixisti, *Quod si fortuliſſet?*

Excidit mihi sic loqui, Ethnicórum more.

Nam eorum libri (ut docet præceptor) pleni sunt ejúsmodi impia doctrina.

Nihil mirum, nempe illi veram Dei cognitiónem non habuérunt.

Sed audi, mi *Barrasi*, si vis amplius disputáre, *quære tibi alios disputatóres*; nam mihi nunc seriò ludendum est.

Volo tamen priùs te vicissim admonére.

O quàm gratum mihi féceris

Non tu dixisti hæc verba, *Dubius est ludi eventus?*

Fateor me dixisse, sed prænunivi.

Quomodo istud intelligis?

Addidi enim hæc tria verba, *Ut vulgo dicitur.*

O astútam vulpéculam!

Os occlusisti mihi.

Sed *hæc inter nos*, sine odio aut malevolentia, *dicta sint*

B. God knoweth both our mindes.
Novit Deus utrinſque animum.

D. For he is the onely ſearcher of hearts.
Eſt enim ille ſolus cordium ſcrutator.

But what will you do, will you be drowzing here alone?
Sed quid tu, vis hic ſolus *otio torpéſcere.*

B. I am thinking with what ſport I ſhould exerciſe my ſelf.
Cogito quo luſu me exérceam.

D. As if indeed, it were to be thought on any longer.
Quaſi verò ſit diútiùs cogitandum.

Come, follow me, I will lend you ſome walnuts.
Agé ſequere me, dabo tibi mutuó juglandes.

B. How you ſpeak like a friend; but when ſhall I give you them again?
Amicé nunc lóqueris; ſed quando reddam?

D. when two Sundayes fall together (as they ſay) if you can no ſooner.
Ad Græcas Calendas, (ut aiunt) ſi non potes citius.

B. O pleaſant youth! let us go.
O feſtivum caput! eámus.

Col. 32. H. I.

H. James.
Jacóbe.

I. What would you have?
Quid vis?

H. Let us ſay our leſſon together.
Repetâmus unâ prælectiónem.

I. I have no leaſure.
Non eſt otium.

H. What buſineſſe have you?
Quid habes negotii?

I. I will write.
Volo ſcribere.

H. What are you a going to write?
Quid ſcribere paras.

I. The maſters dictates:
Dictata præceptoris.

H. Why did you not write them yeſterday?
Cur heri non ſcripſiſti?

I. At what time ſhould I have writ them?
Quo tempore ſcripſiſſem?

H. When you played.
I. But I would not lose my opportunity of play.
H. Ah you idle boy, you think of nothing but plays?
Have we not three hours free on Wednesdayes, and Saturdayes.
I. They are free indeed; but destined, deputed, appointed, and assigned to sport.
H. I, they are devoted, partly to sports or some honest recreation; and partly, to study.
I. I confess, only for them that will kill themselves at their book.
H. Could not you spare an hour and a half from your play yesterday, or at least but one hour?
I. Do you ply your book as much as you will; and I will play as long as I may
H. Truely you may for me, but in the mean time you will do little good at your book.
I. Do not I give the master sattisfaction?
H. I, and so.
I. Will you then, you studious youngman, be severer than the master himself?
Let me alone at last.
Will you your own busi-

Quum luderetur.
At ego *nolebam amittere ludendi occasionem.*
Ah piger, *nihil aliud quàm lusiones meditaris?*
Nonne diebus Mercurii & Sabbati ternæ sunt horæ liberæ?
Liberæ quidem sunt, sed ad lusum destinatæ, deputatæ, attributæ, assignatæ.
Imò partim lusibus, aut alicui honestæ remissióni; partim studio literário sunt dicatæ.
Fateor, duntaxat iis qui volunt *immori studiis.*
Non póteras heri sesqui-horam detrahere ludo tuo, aut saltem horam únicam
Tu stude quantúm voles; ego vero ludam quamdiu licebit.
Per me quidem *licebit*, sed interim *parùm promovebis in literis.*
Nonné præceptóri satisfacio?
Utcunque.
Tu igitur, studióse, vis esse præceptóre ipso severior?
Omitte me tandem;
Age tuum negotium, ego nulla

will, and I mine.
Well, do as you list.

meum.
Agè, *Age ut libet.*

Col. 33. *Rufus, Caſtrenſis.*

R. When will you go again to to the ſchool?
C. I know not.
R. Why do you not put your father in mind about this matter?
C VVhat? do you think I care?
R. Very little, I believe.
C. Indeed you ſay true.
R. It is ſign enough that you do not love learning.
C. I can read and write, and ſpeak Latine pretty well; what need I ſo much knowledge?
I know more then three Popiſh Prieſts.
R. O poor Youth! do you ſo ſlight a thing that is unvaluable?
C. VVhy do you exclaim ſo?
How come I to ſeem ſo poor to you?
R. Friend, I have done you no wrong.
For what I ſaid to you, is no railing matter; that you

Col. 33. Rufus, Caſtrenſis.

Quando *répetes ludum literarium?*
Neſcio.
Cur de hac re patrem non ádmones?
Quid? *putas me curare?*
Parùm ádmodum, ut credo.
Profectò verum dicis.
Satis eſt ſigni te non amáre literas.
Scio legere, ſcribere, Latinè loqui mediocriter; quid opus eſt mihi tanta ſcientia?
Ego plura ſcio quàm tres ſacerdotes Papiſtici.
O miſerum adoleſcentem! *ſiccine rem contemnis inæſtimabilem?*
Quid tu ſic exclámas?
Unde tibi videor miſer?
Amice, *nulla tibi à me orta eſt injuria.*
Quod enim dixi tibi, *non eſt convitium*; ne tu *in*

you may not take it ill, but I pity you, that you contemn that, which affordeth happineſſe.

C. Gain, riches, and pleaſure, afford happineſs.

R. Nay, thoſe things have bin many mens overthrow; although riches are Gods gift, and do no hurt, unleſs it be to them that abuſe them: but indeed no poſſeſſion is more precious to a man than vertue and the knowledge of honeſt things.

C. You will make us a ſermon then, for ought that I ſee.

R. I wiſh you had diligently heard godly ſermons.

C. Fie upon it, you weary me with your notis.
Would you have any thing

R. That God would bleſs you with a right mind.

C. Perhaps you have more need of it than I.
Fare you well.

malam partem accipias, ſed miſereor tui, quòd id contemnis quod felicitátem parit.

Lucrum, divitiæ, & voluptas felicitátem pariunt.

Imò, *iſtæ multis fuerunt exitio*; tametſi *divitiæ ſunt donum Dei, nec nocent, niſi iis qui abutuntur*: verum enim verò *nulla eſt homini pretióſior poſſeſſio quàm virtus, & rerum honeſtárum cognitio.*

Vis igitur concionári, ut video.

Utinam divinas conciónes audiviſſes diligenter.
Hem, *obtundis me.*

Nunquid vis?
Ut bonam mentem det tibi Deus.

Eâ fortaſſe tibi magis eſt opus quàm mihi.
Vale.

Col. 34. A. B.

A. I wonder what you mean; you are almoſt

Miror quid tibi velis! tu fere ſemper es otioſus,

always

always idle, or prating, or playing the fool.

aut garris aut ineptis.

B. What would you have me do?

Quid vis faciam?

A. To ply your book diligently.

Ut studeas diligenter.

B. Why do you counsel me that?

Cur me istud mones?

A. Out of my love towards you, and for your own benefit.

Pro meo in te amore, tuáque utilitate.

B. It is in vain for you to counsel me.

Frustrà mones?

A. Why so?

Quid ita?

B. Because I have no mind to my book.

Quiá *non est mihi ánimus in literis.*

A. What then have you a mind to?

Quid ergo velles?

B. To learn some trade suitable to my disposition.

Discere aliquam artem aptam ingénio meo.

A. Have you not bethought you already what trade would please you most of all?

Jamne cogitásti, quænam ars tibi placeat potissimúm?

B. Long ago?

Jampridem.

A. Why then do you not acquaint your father?

Cur ergò *patrem non admones?*

B. I never durst.

Nunquam ausus sum.

A. Why not?

Cur non?

B. I am afraid he should be angry with me.

Vereor ut mihi irascátur.

A. Intreat the master, that he would tell him.

Roga præceptórem, ut illi dicat.

B. Nay, I intreat you;

Imò te oro;

A. Do you your self tell the master from me; for I cannot, because I am too bashfull.

Dic tu ipse præceptóri meis verbis, nam *verecundia me impedit.*

Will you do what I entreat you?

Faciésne quod rogo?

A. I will be sure to do it, and that too, as willingly as can be.
For it troubles me much to see you so careless.

Faciam certè ídque libentíssimé.
Valde enim *tædet me videre te adeò remissum.*

B. O what a courtesie will you do me!
A. But the master will call you to him.
B. What then? an occasion offered will make me bold to open my mind freely.
A. You are in the right of it.
B. Do you then see you remember your promise, & afterwards tell me what answer he gives you.
A. Otherwise I should be but a bad messenger for you.

O quàm mihi gratum feceris?
Sed præceptor te appellábit?
Quid tum? *oblata occasio me audácem reddet ad mentem meam liberè aperiendam.*
Rectè júdicas.
Tu igitur *fac prómissi memineris?* deinde *renuncia quid ille tibi respónderit.*
Alióquin essem tibi nuncius inutilis.

Col. 35. *Michael, Frisius.*

Col. 35. Michael, Frisius.

M. God save you, *Frisius.*
F. And God save you to, *Michael.*
M. What a clock is it?
F. You shall presently hear it strike half an hour past five.
M. It is well, we shall be there soon enough.
F. I am glad I have met you that we may talk in Latine together all the while as we go.
M. Truely that is a profitable and pleasant exercise.

Salve, *Frisi.*
Tu quoque salvus sis, *Michael.*
Quota est hora?
Mox audies sonum semihóræ post quintam.
Bene hábet, maturè satis adérimus.
Gaudeo me tibi occurrisse, ut euntes Latinè tantisper colloquamur.
Ea sanè est utilis & jucunda exercitatio.

As

M. As oft as I light upon any of these **loose Rascals**, I had rather meet with a **Cæter**. For I cannot think upon any thing by the way for them, **their manners are so distastefull to me.**

Quoties incido in áliquem ex istis *dissolutis nebulonibus*, mallem *rhédarium* offendísse. Non enim per eos mihi licet aliquid in via meditári, adeo *mihi sunt eórum mores odiósi.*

F. No wonder. For they are commonly such, as will neither speak any good, nor **endure to hear it.**

Nil mirum. Nam ferè sunt ejusmodi, ut neq; loqui velint quid piam boni, *neque audire sustineant.*

M. What should you do with them, that have no care, but that they may satisfie their lusts?

Quid cum illis agas, quibus nihil est curæ, nisi ut suas libídines expleant?

F. **They talk of nothing, but their dainty dishes, and meer bezling together in private Ale-houses.**

Nihil aliud crepant, nisi suas cupedias & meras compotationes in secretis Caponulis.

M. I, and they laugh at us a-pace, because we speak Latine up and down the streets.

Etiam nos irrident plenis buccis, quod Latinè per vicos loquámur.

F. **And that is the worst thing of all**, that they will never suffer themselves to be admonished.

Illud verò est omnium pessimum, quod nunquam se patiuntur admoneri.

M, Because indeed (as the Prophet saith,) there is no fear of God before their eyes.

Quia scilicet (ut ait Propheta) non est timor Dei ante óculos eorum.

M. If you shall begin **to advise them** any thing **fatrily**, you shall presently hear; **hold your tongue, you Preacher, you fill my head full of noyse.**

Si quid occœperis *amicè commonere*, statim audies, *Tace, concionátor, obtundis.*

But if you shall say, I will have you to the master, or to the monitor, they cry, oh, do I care! you dare not.

Quód si dixeris, *Deferam te ad præceptorem*, aut ad observatorem; oh, *egóne curo*! inquiunt: tu non audéres.

For if you should tell of me, I would be meet with you.

Nam si me accusures, *non ferres impúné*.

Nay indeed they will baste you presently, if the place be far enough out of their hearing.

Imò verò *te continuò verberábunt*, si locus *erit* semótus *ab árbitris*.

F. Truly, when one of them found me lately in a by-corner, he gave me two sound checks upon either cheek, and presently ran away.

Profectò, quum quidam eórum me nuper offendisset in quodam *recessu, impégit mihi in utrámque malam duos ingentes colaphos, & aufúgit continú*.

M. And what did you in the mean time I pray you?

Quid tu, quæso, interea?

F. Why do you ask that? It was so suddenly done, that I could scarce see the fellow.

Quid istud quæris? Tam istum súbitum fuit, ut vix hominem aspicere potúerim.

M. But how are we come so quickly and leasurely to the school?

Sed qui tam citò & sensim ad scholam pervénimus?

F. So it is usually wont to fall out to them that are talking together.

Sic fere Confabulántibus usu venire solet.

M. Come, let us go in without any noise and stir, that we do not hinder them that are at their books

Age, ingrediámur sine murmure & strépitu, ne *studentes offendámus*.

Col. 36. *Probus, Amiculus.*

Col. 36. Probus, Amiculus.

F. Whence bring you that

Unde adfers istam tu-

little

little coat, (jump-coat, Gippo?

A. From home.

P. What will you do with it?

A. I will put it on.

P. It is not time to change it now.

A. When then?

P. To morrow morning, when you rise out of your bed.

A. Thou givest me good advise. I will tarry.

Col. 37 *Antonie, Daniel.*

A. O brave! I heard, your sister is married.

D. You heard that which is true.

A Who is her husband?

D. A certain Citizen of Lyons, **come of honest parents.**

A. Is he rich?

D. **So is he thought to be,** but yet my father values these things a great deal more; first, that he is a **well-behaved youngman**: next, that he is not onely **a very good scholar,** but **one that loves learning very well,** and lastly that he is **one that fears God truly,** and is **a main Protector of Christianity.**

A. **You tell me notable commendations of the youngman.**

niculum.

Domo.

Quid vis facere?

Volo induere.

Nunc non est mutandi tempus.

Quando igitur?

Cras manè, quum surges è lecto.

Bene mones. Expectabo.

Col. 37. Antonius. Daniel.

Euge, audivi sororem tuam nupsisse.

Verum audisti.

Quis est maritus ejus?

Quidam civis Lugdunensis, *honestis parentibus progenitus.*

Estne dives?

Sic *habetur*, sed tamen pater meus hæc longè pluris facit; primùm quod ille sit *bene moratus adolescens*; deinde quòd non solùm *doctissimus*, sed etiam *bonârum literârum amantissimus*; denique, quod *verus Dei cultor, & Christianæ religionis summus observator.*

Mihi narras egregios adolescentis titulos.

O that happy ſiſter of yours who by Gods bleſſing hath got ſuch an husband.

D. Truly you may not unjuſtly call her happy, if ſhe can but ever acknowledg that bleſſing, ſo as to remember alwayes that it came from Gods goodneſs, and therefore to give him everlaſting thanks for it.

A. I believe ſhe will do it.

D. So I hope indeed: for ſhe hath been alwayes inſtructed ſo by her Parents in the **Chriſtian Religion.** But now **my occaſions at home call me back to another place,** Therefore farewell my *Antonie.*

A. And fare you wel too, moſt ſweet *Daniel.*

D. Would you have any thing

A. That you would have me very heartily commended to all your friends, eſpecially to your father and mother, and the **new married wife** herſelf; and tell her **that I wiſh her much joy of her happy wedding.**

D. Truly I will do that, and **with all my heart &c.**

O felicem ſorórem tuam, quæ Dei beneficio talem virum nacta eſt!

Felicem ſanè haud abs re dixeris, ſiquidem bonum illud perpetuò ſic agnoſcat, ut ſemper meminerit ex Dei bonitáte profectum eſſe, ob idque immortales agat eidem grátias.

Crédo id factúram.

Ita ſpero quidem: ſic enim à parentibus inſtituta eſt *in Doctrinâ Chriſtianâ.*

Sed *me* jam *aliò révocant doméſtica negotia.*

Ergo vale, mi *Antôni.*

Tu quoque bene vale, ſuaviſſime *Daniel.*

Nunquid vis?

Ut verbis meis dicas ſalútem plúrimam tuis omnibus, præcípuè patri matrìque, & ipſæ *novæ núptæ*; méque illi *gratulari fauſtum illud conjugium.*

Ego verò id faciam, & quidem *libentiſſimé.*

Col. 38. *Henry, Gerard.*

H I did not ſee you to day at

Col. 38. Henricus, Gerardus.

Hodie te non vidi *in* con-

the

the ſermon, what means that?

G. I know not what it ſhould mean, yet I was there.

H. Tell me what you have remembred.

G. It belongs not to you to cal me to an account.

H. Truely I do not require it. But I aſk you that, that we may confer together for our memories ſake.

G. I rather chooſe now to call to my mind by my ſelf. You ſhall hear me, if you will, when the maſter ſhall aſk us before dinner

H. What harm would it be, if we ſhould confer among our ſelves about that matter?

G. It would be no harm I confeſſe; but I have no liſt to it now.

H. Your liſt rules you then.

G. Let me alone; why do you trouble me?

H. Truely I let you alone; but hear me one word, It doth not become a boy to be proud.

G. Nor doth it become a boy to be ſo troubleſome.

Col. 39. *Rublius Lepuſculus.*

R. What have you done with my ruler?

L. I left it in the upper gallery

cióne, quid *illud* ſib vult?

Quid ſibi velit neſcio, ego tamen interfui.

Narra mihi quæ mandaſti memoriæ.

Non eſt tuum à me rationem exigere.

Ego quidem non éxigo; verùm id rogo, ut memoriæ cauſâ conferámus uná.

Malim nunc ſolus recordári

Audias me (ſi voles) quum præceptor ante prandium nos interrogábit.

Quid mali eſſet, ſi nunc inter nos de ea re conferámus?

Nihil mali eſſet, fateor; ſed *nunc mihi non libet.*

Tua igitur te libido regit.

Omitte me; cur moleſtus es?

Omitto ſanè; ſed audi unum verbum, *non decet puerum eſſe moroſum.*

Nec *puerum decet* eſſe *tam moleſtum.*

Col. 39. Rublius, Lepuſculus

Quid feciſti de regulâ meâ?

Reliqui in *pergulâ ſuperiore.*

R. Why have you left it?
L. I forgot it.
R. It is not well done; but thus you use commonly to do, when any thing is lent you
L. I am sorry for my negligence.
R. It is not enough to be sorry unless you would alter your manners.
L. I will pray to God that he would change them for me.
R. If you be wise, else no body will lend you any thing hereafter.
L. I thank you that you advise me so kindly.
R. Go now and fetch my ruler; for I want it to rule my paper with it. Now I am going.
L. Bring it to me in my chamber.
R. You shall have it presently

Cur eam reliquisti?
Oblitus sum.
Non rectè factum; sed tu sic fere soles, siquid tibi fuerit commodatum.
Piget me negligentiæ meæ.
Non satis est dolere, nisi mores mutare velis.
Deum precabor, ut mihi mutare velit.
Si sapis; alioqui nemo tibi posthac commodare volet.
Habeo gratiam, quòd me tam amice monueris.
I nunc petitum meam regulã; est enim ea mihi opus *ad ducendas in chartâ lineas.*
Nunc eo.
Refer ad me in cubiculum
Mox habebis.

Col. 40. *Emericus, Baldus.*

E. Why do you laugh to your self?
B. What is that to thee?
E. Because perhaps you laugh at me.
B. How came you to suspect somuch?
E. Because you are a naughty boy.
B. Truly we are all naught; but I am not worse than you

Col. 40. Emericus, Baldus.

Cur *solus rides*?
Quid tuâ,
Quia fortasse rides me.
Unde tibi orta est ista suspicio?
Quia *malus es.*
Omnes quidem mali sumus; at ego te pejor non sum.

Doth

Doth no body laugh then, unleſſe he laugh at ſome body?

E. I do not mean ſo; but he that laughs to be ſeen (as I have often heard) to either a fool, or thinketh ſome miſchief.

B I know not whoſe ſaying that is; but whoſe ſoever that is, it is not alwayes true: yet I take your admonition in good part, and adviſe you too, as well as you do me, that you would have a care you be not ſuſpitious; For fearfull and ſuſpected perſons wiſh moſt for death, as it is in our moral verſe.

E. I remember it. Nevertheleſs I take your admonition in good part.

Nemo igitur ridet, niſi aliquem irrideat?

Non ſic intelligo; ſed qui ſolus ridet (ut ſæpe audivi) aut ſtultus eſt, aut aliquid mali cogitat.

Iſta ſententia cujus ſit, neſcio; ſed cujuſcunque ſit, non eſt perpetuò vera: tamen admonitionem tuam in bonam partem accipio, téque moneo viciſſim ut *caveas ſuſpicioſus eſſe*; Nam *timidis & ſuſpectis aptiſſima mors eſt*, ut eſt in moráli noſtro cármine.

Mémini. Boni tamen cónſulo admonitionem tuam

Col. 41. *Nathan. Mercurius.*

N. Whence come you?

M. From home.

N. What are they doing at your houſe?

M. It makes no matter to you

N. I confeſs it, but we uſe commonly to ask our friends thus, juſt as if we ſhould ask, How do you? How go all things with you.

M. It doth not become one to enquire over-much

Col. 41. Nathan. Mercurius.

Unde venis?

Domo.

Quid agitur domi veſtræ?

Nil tuâ refert.

Fáteor, ſed familiáres ſic rogáre fere ſolémus, perinde quaſi rogémus, *Ut valetis? quomodo ſe veſtræ res habent?*

De re aliená nimium percontári non decet.

after-

after another bodies matters.

N. I hold my tongue; but you seem to me to be overwise respecting your age.

M. I say nothing of my own; I have heard it often.

N. I thank you, that you advise me so friendly; hereafter, by Gods blessing, I will take heed of playing the fool.

M. So you shall be wise by little and little.

Taceo; sed, *vidéris mihi pro ætate nimis sápere.*

Nihil meum dico; id audívi sæpe?

Habeo gratiam, quod me adeo amicè moneas; posthac, adjuvante Deo, *cavebo ineptus esse.*

Ita paulátim sapies.

Col. *Humbertus, Plautinus.*

H. Ho, you sirrah, the master is here.

P. What then?

H. Look back at him.

P. Why so?

H. That you may put off your hat to him, and salute him as he comes.

P. It becomes me to do so; but I was thinking of another thing.

H. Hold your peace.

Heus tu, præceptor adest.

Quid tum?

Réspice ad illum.

Quamobrem?

Ut ei *caput áperias*, & venienti salutes.

Ita decet facere, sed *aliud cogitabam.*

Tace.

Col. 43. *Pontanus, Markus.*

P. Whence come you?

M. From abroad.

P. What went you out for?

M. To make water.

P. What like weather is it.

M. Misty.

P. Doth it thaw?

Col. 42. Humberus, Plautinus

Unde redis?

Foris.

Cur exieras?

Rédditum urinam.

Qualis est cœli facies.

Nebulósa.

An régelat?

the

M. The froſt doth ſo give again, that the ſnow begins wholly to melt.
Sic *reſolvitur genu-* ut nives omnino liqueſcant.

P. And what, doth it rain too?
Etiámne pluit?

N. I felt ſomething drop from above.
Senſi aliquid ſupérnè deſtillâre.

P. Perhaps from the houſe-eaves as you went along.
Fortaſſe *in tránſitu, ſtillicídia tecti.*

M. Nay, I know it was from the clouds, and if you do not believe me look your ſelf.
Imò è núbibus, ſcio; *quod ſi non credis, vide tu ipſe.*

P. As if I may not believe you, in ſuch a ſmall matter.
Quaſi ego tibi non credam in re tantilla.

M. Why then did you ſeem to make a queſtion?
Cur igitur dubitáre videbáris?

P. That I might have a little more talke with you.
Ut pluribus verbis tecum fabulárer

M. To what end ſo he that?
Quorſum id pertinet?

P. To exerciſe the Latine tongue,
Ad Latínum ſermónem exercendum.

M. But in the mean time we oft ſpeak idle words, from which Chriſt hath commanded us to abſtain altogether.
Sed interim ſæpe *otioſa verba dicimus*, à quibus omnino abſtinendum Chriſtus præcépit.

P. You are quite miſtaken in the meaning of the commandement.
Totâ erras viâ in præcepti intellectu.

M. Why ſay you ſo?
Cur iſtud dicis?

P. Becauſe it is not idle talk which hath reference to any inſtruction, eſpecially when we treat of good and honeſt matters; ſuch as are the works of God in natural things.
Quia non eſt otióſus ſermo qui ad aliquam inſtitutiónem refertur, præſertim ubi agitur de bonis & honeſtis; qualia ſunt Dei opera in rebus naturálibus.

M. Methinks you are in
Videris mihi rectè ſentire;

the right of it; and therefore I am willing to be of your mind.

P. But so much for this. We must presently fall in hand with another business.

M. Well, let us give over.

proinde *facilè tibi assentior.*

Hæc hactenus:

Instat nobis aliud negotium:

Agè, desinámus.

Col. 44. *Trolleanus, Bolanus.*

T. Do you know what a clock it is?

B. I do not certainly; but I see it is almost supper-time.

T. Wo is me poor boy! I have forgotten to go to my mother, as she bad me.

B. Run run, you will come in good time to sup at home.

T. You do well to put me in mind; I will go ask leave of her.

B. Look you where the Usher

T. He is here in very good time

Col. 44. Trolleanus, Bolanus

Scin' tu quota sit hora?

Non certum scio, sed video *instare cœnæ tempus.*

Me miserum! oblitus sum adire matrem, quæ jusserat.

Curre, curre, opportunè venies, ut cœnes domi.

Rectè mones, *eo rogatum veniam.*

Eccum hypodidásculum.

Optimè adest.

Col. 45 *Rowland, Longinus.*

R. What do you say of the penknife, which I bought you three dayes ago? is it good enough?

L. Yes indeed it is a very good one; but (wo is me poor wretch) I had like to have lost it.

R. How now, what say you? how came that to passe?

L. As I came from abroad it dropt from me in the street.

Col. 45. Rolandus Longinus.

Quid ais de scalpello, quod émeram tibi núdiustértius? estne satis bonum?

Imò verò est óptimum; sed (me miserum) *parum abfuit quin perdideram.*

Eho, quid ais? *quómodo id accidit.*

Cùm redirem foris, *exciderat mihi in vico.*

When

R.	Whence did it drop?	Unde excíderat?
L.	Out of my sheath, which I had indiscreetly left open	E theca mea, quam imprudenter apertam relíqueram.
R.	How did you get it again?	Quomodo recuperasti?
L.	I set up a Siquis presently on the gates, and after dinner a boy of the sixth form brought it me again	*Affixeram* statim *chartulam valvis januæ*: post prandium quidam puer sextæ classis mihi rétulit.
R.	I wish they were all as faithfull that find things that are lost.	Utinam omnes tam fidéles essent qui res amissas repériunt.
L.	Truly there are but few that will make restitution, if it be a thing of any value.	Profectò pauci sunt qui restituent, si modò sit res alicujus pretii.
R.	And yet it is particularly commanded by the word of God.	Et tamen id verbo Dei *nominátim præcipitur.*
L.	What else? for it is a kind of theft, if one keep another mans thing when it is found, if so be he know to whom it should be restored.	Quidni? est *enim furti species si quis rem alienam inventam retineat; modò sciat cui reddenda sit.*
R.	But most men think they may lawfully keep, whatsoever they find after it be lost.	At plerique putant se jure possidere quicquid amissum invénerint.
L.	Truely they are very grieviously mistaken.	Errant illi quidem gravissimé.
R.	But (that we may return to our former speech) what gáve you the boy that had found your pen-knife?	Verùm (ut redeámus ad inceptum sermónem) quid dedisti puero, qui scalpellum tuum invénerat?
L.	I gave him a quu cee, and some walnuts, moreover I commended him & advised him in a word or two that he should do so alwayes.	Dedi sextantem, & nuces aliquot juglandes: laudavi prætérea, & paucis admonui idem semper esse faciendum.

You

R. You have done very well; for ſo he may be more willing to reſtore a thing another time, if he find it

Rectè feciſti, ſic enim libentiùs reddat aliás, ſi quid repérerit.

But what if you had loſt it?

Sed quid ſi perdidiſſes?

L. I would have taken it in good part, and have bought me another.

Æquo animo tuliſſem, & mihi emiſſem aliud.

R. I, would you have taken it patiently?

Itáne, æquo tuliſſes ánimo?

L. Verily not without ſome grief.

Certè non ſine aliqua moleſtia.

R. Therefore not patiently: but I will not preſſe you too ſtraightly.

Non igitur æquo animo: ſed nolo te arctiùs urgére.

L. We are no **Divines**.

Non ſumus *Theologi*.

R. What then?

Quid ergo?

L. **Young Grammarians**.

Grammaticuli.

R. And very unſkillfull ones indeed.

Et quidem imperíti.

L. We ought ſo much the more diligently to pray to God; that by his Goſpel he would free us from the darkeneſſe of ignorance wherein we have lived, and do live as yet.

Tánto diligéntiùs Deum precari debémus, ut per Evangélium ſuum nos líberet ab ignorantiæ tenebris, in quibus verſáti ſumus & adhuc verſámur.

R. Truely we ſhall do that, if we obey thoſe holy admonitions, which we hear every day from the maſter, and oft-times from the Preachers, the miniſters of Gods word.

Id vero faciémus, ſi ſanctis admonitionibus pareámus, quas audimus quotidie à præceptóre & ſæpe à concionatóribus, divini verbi miniſtris.

L. See how much the loſing of my pen-knife hath done us good.

Vide quantum profúerit nobis ſcalpelli mei amiſſio.

R. Becauſe of that, I congratulate with you double: firſt,

Ob eam rem tibi dupliciter congrátulor; pri-

first, that I have bought it well for you; and secondly, that you have found it again after it was lost.

L. I thank you, my Rowland.

R. But the praise and thanks be to our heavenly father

L. Amen.

mum, quod tibi rectè émerim; deindè, quod *amissum recuperáveris.*

Habeo tibi gratiam, mi Roulande.

Quin patri nostro cœlesti sit laus & grátiarum actio.

Amen.

Col. 46. *Mercarius, Calvin.*

Col. 46. Mercarius, Calvinus.

M. Me thinks, you are not overbusie.

C. Indifferently.

M. What if you mend me two or three pens?

C. It may suffice you, if I mend you one for the present. Are they new ones?

M. They are new ones indeed; but ready for the mending. For I have already shaved them, I have cut off the tops, and pull'd off the feathers.

C. Let me see them: truly they are exceeding good ones and very fit to write withal.

M. How know you that?

C. Because they have a large quill, hard and shining: for those that are sour, and have a shorter quill, are not fit to write withal.

M I am glad I bought them well.

C. That is not amisse; but for

Mihi non videris *nimis occupatus.*

Mediócriter.

Quid si mihi exácuas duas aut tres pennas?

Satis sit tibi, si unam acuero in præsentia.

Suntne novæ?

Novæ quidem; sed *parâtæ usque dum acuantur.*

Jam énim *lævigavi, caudam* rêscidi, *detraxi plumulas.*

Ostende: profectò sunt *optimæ, & ad scribendum aptissimæ.*

Undè istud nósti?

Quia sunt *caule amplo*, firmo & nítido: nam *molles & quæ caulem habent breviorem, parùm sunt ad scribendi usum útiles.*

Gaudeo me utiliter emisse.

Non abs re; sed quanti? how

how much bought you them?

M. I gave two farthings (or doits) for these three

C. Then you bought them for two deniers (or pennings or neghen-mankens) a piece.

M. The matter is apparent.

C. It is but a small rate considering the goodnesse of the commodity.

Of whom did you buy them

M. Of a certain pedlar.

C. They are sold severally and not so good, by this town merchants, for (quucees, or) doubles a piece.

M. And yet they are sometimes bold to say, they cost them more at *Lyons*.

C. That is commonly the custome of merchants; for they get no profit, unlesse they lye abundantly, as *Cicero* saith.

M. But go to, that I may stay you no longer, let us mind what we have in hand.

C. I shall have dispatcht presently; mind me diligently that you may learn once.

M. I look very intently; but I had need of a little longer time.

C. That then shall be done in my chamber, if you will come & see me at any time

M. At what time?

Pro his tribus dedi quadrantes duos.

Singulas igitur binis emisti denariolis.

Res appáret.

Est vile prétium pro rei bonitáte.

De quo emisti?

De quodam circumforáneo.

Apud hujus oppidi mercatores singulæ, & quidem minus bonæ venduntur sextantibus.

Et tamen audent, interdum dicere pluris sibi constare *Lugduni*.

Ea fere est mercatórum consuetudo: nihil enim proficiunt, nisi ádmodum mentiantur, ut ait *Cicero*.

Sed age, ne te diutiùs remorer, *agamus quod instat*.

Cito expediero, áspice me diligenter, ut discas aliquando.

Aspicio intentis óculis; sed mihi opus esset spatio paulo longióre.

Istud ergo fiet in cubiculo, si quando me velis invisere.

Quo tempore? Astgr

C. After the giving over the ſchool, that is, at nine a clock in a morning, or four in the afternoon.

Poſt ſcholæ miſſionem, hoc eſt, horâ novâ matutinâ, vel quartâ pomeridiánâ.

Now you have two pens, well fitted (unleſſe I be deceived) for your uſe, You ſhall keep this third ſafe and ſound for you againſt another time.

Nunc habes duas pennas, rectè (ni fallor) in uſum tuum accommodátas. Hanc tertiam in aliud tempus tibi integram ſervabis.

M. Take it you, if you pleaſe

Accipe tibi ſi placet.

C. No, but keep it for your ſelf I have enow brought me from home.

Quin tibi ſerva, domo adferuntur mihi ſatis multæ

M I give you all poſſible thanks; fare you well.

Ago tibi quas poſſum gratias; Vale.

C. God keep you in ſafety: But hearke you, **do not ſpare for my labour at any time.**

Incólume te conſervet Deus Sed heus; *ne parcas unquam labóri meo.*

M. **Do you alſo make uſe of me and any thing that is mine, if need be, as well as I do,** Again farewell.

Tu quoque & me & rebus meis viciſſim utere, ſi quid opus fuerit. Iterum vale.

Col. 47. *Puteanus, Buerla.*

Col. 47. Puteanus, Buerla.

P. Whence came you even now?

Undè veniebas modó;

B. Out of the Kitchin.

E culína.

P. What went you thither for?

Quíd illuc íveras?

B. To warm my ſelf

Ut me calefácerem.

P. I believe, **you had rather be in the kitchin, than in the ſchool;** had you not?

Tu, credo, *libentius es in culína, quàm in ſcholâ; nonne?*

Go

B. No wonder; there is no fire in the school, as there is in the Kitchin.

Nihil mirum; in scholâ non est ignis, sicut in culinâ.

P. Go thy way, thou art wise enough.

Abi, sapis.

B. I wish I were as wise in holy things, as in the care of my body.

Utinam tam saperem in divinis rebus, quàm in curâ córporis.

P, See, you get wisdom.

Fac sapias.

B. How?

Quomodo?

P. By study, care, labour, and diligence.

Studio, curâ, labóre, & diligentiâ.

B. **I am not sparing of my labour.**

Non parco labori.

P. You do well; **but we must tarry a time**; in the continuance whereof all things are done: in the mean time we must pray to God daily.

Rectè facis; *sed est tempus expectandum*, cujus progressu fiunt omnia: interim precandus est Deus assiduè.

B. You advise me fair: I wish he would promote our studies to the glory of his name.

Bene mones; útinam studia nostra promóveat in gloriam sui nóminis.

P. He will do it, if we go on diligently to worship him.

Id fáciet, si pergámus eum colere diligenter.

Col. 48. *Puteanus, Capusius.*

Col. 48. Puteanus, Capusius.

P. **What are you musing with your self, Capusius?**

Quid tecum cogitas, Capúsi?

C. I would willingly go home That I may recreate my self a little these few dayes with my mother.

Libenter irem domum; Ut me his diébus parumper recreárem cum matre.

P. What hindereth that you cannot cannot go?

Quid obstat quò minus eas?

The

C. The maſter will not give me leave.
P. He take's a better order for you than you are aware of.
C. How?
P. For in the interim you would loſe much time, and when you came again, you would be ſorry. Do not I ſay true?
C. Indeed, it is ſo.
P. Tarry then, if you be wiſe.
C. I will take your counſel, becauſe I think it is good.
P. I would not willingly give you bad counſel,
C. And I wiſh, what I perſwade you to, may ſucceed well with you.
P. I hope it will do ſo, God willing.

Præceptor non vult permittere.
Meliùs tibi conſulit, quàm ipſe putas.
Quòmodo?
Nam interea pérderes multum témporis, & quum rediiſſes, tibi doléret.
Nonne verum dico?
Profectò, ſic eſt.
Mane igitur, ſi ſapis.
Parébo tuo conſilio, quia mihi rectum videtur.
Nollem ſciens malum tibi conſilium dare.
Atque útinam quod ſuádeo ſuccédat tibi proſperè.
Spero ita fore, Deo volente.

Col. 49. *Martiális, Blancus.*

M. How much mony have you?
B. A farthing or. but how much have you?
M. Not ſo much.
P. How much then?
M. But one farthing.
P. Will you lend it me?
M. I have need of it.
P. For what uſe?
M. To buy paper.

Col. 49. Martialis, Blancus.

Quantum habes pecuniæ?
Aſſem cum ſemiſſe: tu vero?
Non tantum.
Quantum igitur?
Unicum aſſem.
Vis mihi dare mutuò?
Eſt mihi opus.
In quem uſum?
Ad emendam chartam.

B. I will give it you again to day.

Hodie reddam tibi.

M. You ſhould have ſaid withall, by the help of God.

Addendum fuit, *Deo juvante.*

B. So our maſter teacheth us out of Gods word: but **I cannot uſe my ſelf to it:**

Sic docet præceptor ex verbo Dei; ſed *non poſſum aſſuefacere.*

M. See you do uſe your ſelf to it.

Fac aſſueſcas.

B. How ſhall that be done?

Quomodo id fiet?

M. If you oft conſider, that we ſo depend upon God, that we can do nothing without his help.

Si ſæpe cógites, nos à Deo ſic pendére, ut nihil poſſimus ſine ejus auxilio.

B. You give me good counſel.

Bonum mihi das consílium

M. Such as I would have to be given to me

Quale mihi dari velim.

B. But (that we may return to our purpoſe) will you lend me that farthing?

Sed (ut ad propóſitum redeamus) dabis mutuò iſtum aſſem?

M. I wonder, that you aſk to borrow, that have more than I?

Miror te mutuò pétere, qui plus habes quàm ego?

B. There is a ſcholar that comes this way, that offer's a book to ſell.

Eſt quidam ſcholaſticus hâc tranſiens, qui librum venálem oſtentat.

M. And what then?

Quid tum?

B. I had a mind to buy it, becauſe **he offers it cheaper, than our bookſeller.**

Cupiébam émere; quia *vilius indicat, quàm noſter bibliopola.*

M. Take it; but, I pray you, how will you reſtore it ſo quickly?

Accipe; ſed, quæſo, unde tam cito reddes?

B. After ſupper I will go home, and beg it of my mother.

A cœnâ ibo domum, ut à matre petam.

M. What if ſhe will not give it you?

Quid ſi dare nolit?

B. **She will not ſtand upon it**, when I ſhall ſhew her the book.

Nihil cunctábitur, cùm librum oſténdero.

Col. 50. *Montánus*, *Euſebius*.

Col. 50. Montanus, Euſebius.

M. **How old are you?**

Quot annos habes?

E. Thirteen, as I have heard my mother ſay; but how old are you?

Trédecim, ut à matre accepi; tu verò?

M. Truly I am not ſo old.

Equidem non tot habeo.

E. How old then?

Quot igitur?

M. I want one year of you.

Deeſt unus.

E. You are twelve years old then.

Sunt ergo duódecim.

M. **It is an eaſie thing to gueſſe.**

In promptu eſt ratio.

E. But what year is your brother going on?

Sed frater tuus quotum agit annum?

M. The fifth.

Quintum.

E. What ſay you? he can talk Latine already?

Quid ais? jam Latinè lóquitur?

M. Why do you wonder at it? we have ever a ſchoolmaſter at home, that is both learned and diligent he doth teach us to ſpeak Latine: he ſpeaks nothing in engliſh, unleſſe it be for explication ſake of ſomething; moreover we we dare not ſpeak to our father, unleſs it be in Latine.

Quid miraris? ſemper habémus domi pædagógum & doctum & diligentem; is ſemper nos Latinè loqui docet: Nihil Anglicum effert, niſi aliquid declarandi causâ; quinetiam patrem non audémus, niſi Latinè álloqui.

E. Do you never ſpeak engliſh then?

Nunquam igitur Anglicè loquímini?

M. Only with my mother, and that at a certain hour,

Solùm cum matre, ídque certâ quâdam horâ, quum

when she bids us to be called to her.

E. What do ye with the family?

M. We have seldom any speech with the family, and that only, as they pass to and fro, and yet the servants themselves speak to us in Latine.

E. What do the maids?

M. If at any time we have need to speak with them, we make use of the vulgar tongue, as we are wont to do with my mother her self.

E. O happy boyes ye, that are taught so diligently?

M. Thanks be God, by whose blessing we have a father that takes care we should be so curiously taught.

E. Certainly the praise and honour of that matter is due to our heavenly Father alone.

M. But what do we?

E. Now I hear the bills a calling.

M. Let us make haste then.

illa nos ad se vocâri jubet.

Quid ágitis cum famíliâ?

Cum fámilia rarus est nobis sermo & quidem tantùm in tránsitu, & támen famuli ipsi nos Latinè alloquuntur.

Quid ancillæ?

Si quando usus póstulat, ut eás colloquámur, *útimur sermóne vernáculo*, ut solémus cum ipsâ matre.

O vos felices, qui tam diligenter docémini?

Est Deo gratia, cujus dono patrem habémus qui curet nos tam *accuráte erudiendos*.

Certè ejus rei laus & honor único cœlesti patri debétur.

Sed quid ágimus?

Jam audio recitári catalogos.

Ergó festinémus.

Col. 51. *Sylvius, Lewis.*

S. Why do you look so drably upon it, Lewis?

L. I am sick.

S. What sickness is it?

Col. 51, Sylvius, Ludovicus.

Quid tristis es, Ludovice?

Ægróto.

Quid morbi est?

L. I know not.
S. But nevertheleſſe is your ſickneſſe troubleſome to you?
L. Not very much, I thank God.
S. **What paine you?**
L My head.
S. What? all your head?
L. No indeed.
S. What part then?
L. I cannot tell the name of it.

S. Is it the crown of your head?
L. It is not.

S. What then? whether the forepart, or the hinderpart of the head?
L. This part of the head before.
S. It is the forepart of the head then.
L. What ſhall I do then?
S. **Reſt you, and you will be well by and by.**
For ſo I have heard of my mother, that **there is no preſenter remedy for head-ache, than reſt.**
L. But there are ſundry diſeaſes of the head.
S. And perhaps ſundry remedies; but what is more eaſie than to try that, which I told you?
L. I hope, **it will not hurt me to make triall.**

Neſcio.
Sed tamen éſtne gravis morbus?
Non ádmodum, gratia Deo.
Quidnam tibi dolet?
Caput.
Quid? totúmne caput.
Non certè.
Quæ pars igitur?
Neſcio nomen.

Eſtne vertex?
Non eſt.

Quid ergó? utrum ſinciput, an ócciput?
Hæc pars antérior?
Eſt ergò ſinciput.
Quid igitur faciam?
Quieſce, bene mox ſanus eris.
Sicenim à matre accepi, *nullum eſſe præſentius remedium capitis doloribus quàm quietem.*
Atqui varii ſunt morbi capitis.
Et varia fortaſſe remédia; ſed quid eſt facilius quàm id tentáre quod dixi tibi.
Experiri quidém *nihil* (*ut* ſpero) *nocébit.*

But where ſhall I reſt?
S. At your houſe, in bed.
L. My mother will not let me.
S. Yes, if you ſay you are not well.
L. But ſhe will think that I diſſemble.
S. It may be ſo; but why do you doubt to make trial?
L. It is good counſel.
S. Make uſe of it, if you will?

L. I ſhall truely.
S. Indeed, if you be wiſe.
L. But one thing remains.
S. What is it?
L. I muſt get leave of the maſter.
S. Go to him and ask.
L. What if he will not give it me?
S. Yes he will grant it you very eaſily.
L. How know you that?
S. Becauſe he is apt enough to believe us, except them that have ſometimes deceived him.
L. I never deceived him to my knowledge.

S. Go confidently then.
L. Now I go.
S. But do you hear, firſt bethink you what you are to do, that you do not make a ſtand as you ſpeak.

Sed ubi quieſcam?
Domi veſtræ, in lecto.
Mater non ſinet.
Imò, ſi dixeris te ægrotáre.
Atqui me putábit ſimuláre.
Fíeri poteſt; ſed quid dubitas periculum fácere?
Bonum consílium.
Utere, ſi vis,
Faciam profectò.
Enim verò, ſi ſapis.
Sed unum reſtat.
Quid eſt?
Impetranda à præceptóre venia.
Adi & pete.
Quid ſi nolit dare?
Imò facilimè.
Quî ſcis iſtud?
Quia ſatis eſt crédulus nobis, niſi qui aliquóties illum fefellerunt.
Nunquam ſciens illum fefelli.
Ito igitur fidénter.
Nunc eo.
Sed heus, meditáre quid ſis actúrus, ne forte *loquendo hæreas.*

Yon

L. You adviſe me well; I will not come unprobided.

Bene mones; *Non accedam imparatus.*

Col. 52. *Paul, Timothy,* and *Salomon* the judge.

Col. 52. Paulus, Timótheus, Salomon *judex.*

P. *Timothy,* you come to me at a wiſh; I ſought ſomebody to ſtrive with me; but they all run to ſtrive who can play; but what ſay you?

Optátus mihi ades, *Timóthee*; quærebam, qui mecum certáre vellet; ſed omnes ad luſus certamen currunt; tu verò quid ais?

T. What ſhould I rather chuſe than to ſtrive peaceably with you about our ſtudies?

Quid ego malim, quàm tecum de noſtris ſtudiis *pacifice conténdere?*

P. But what ſubject do you deſire to ſtrive about? About reáding *Tullies* Epiſtles?

Sed quod petis certandi argumentum? An de repetendis *Cicerónis* Epiſtolis

T. I had rather about *Cato.*

Malo de *Catone.*

P. Why ſo?

Quamobrem?

T. Becauſe I want ſome leſſons to get by heart out of *Tully.*

Quia reſtant mihi ediſcendæ aliquot prælectiónes de *Ciceróne.*

For you know I have been ſick almoſt two weeks.

Scis enim me ægrotâſſe ferè duas hebdomadas.

P. I do remember it.

Memini.

Would you have us ſay then the ſecond book of moral diſtichs?

Vis igitur dicámus ſecundum librum morálium diſtichórum?

T. It is too long for this hour

Eſt longus nimis in hanc horam.

P. Why ſo?

Quid ita?

T. Becauſe we muſt play ſomwhile, that we may exer-

Quia nobis aliquamdiu ludendum eſt, ut corpus exciſe

ciſe our body to preſerve health.

P. Let us ſay the third book then, becauſe it is the ſhorteſt.

T. But I will have ſome body to be judge.

S. Salomon is here ready at hand, who doth follow me for that purpoſe.

T. Salomon will you hear us then?

S. What are you to ſay?

T. The third book of Moral Diſtichs.

S. Will you not ſay by turns one after another?

T. Yes either of us his Diſtich.

S. But (that you may not miſtake your ſelves,) boys, I will not hear you as a judge.

P. Why not?

S. Leſt perhaps the one of my friends be offended with my cenſure.

T. Wherein then will you be a helper to us?

S. I will diligently mark both your miſtakes in a little paper; and afterwards you ſhall carry them to the maſter to know his mind

T. What ſhall be done then?

S. He ſhall adjudg the victory and the reward to whether he ſhall think good.

ceámus ad valetudinem conſervandam.

Dicámus ergò librum tertium, quia eſt breviſſimus.

Sed júdicem volo.

Præſtò eſt Salomon, qui me *ob eam rem* ſequitur.

Vis igitur, Salomon, audire nos?

Quid dictúri eſtis?

Tertium librum Morálium Diſtichórum.

Nonne *alternis dicétis?*

Scilicet, ſuum uterque Diſtichum.

At pueri, *(ne errétis)* nolo vos audíre tanquam judex.

Cur non?

Ne fortè meâ ſententiâ alteruter amicórum offendátur.

In quo igitur nobis eris adjutor?

Notábo in chártulâ diligenter utriuſque lapſus; deinde referétis ad præceptorem.

Quid tum fiet?

Ille, utri vidébitur, & victóriam & præmium adjudicabit.

You

P. You will be only our witneſſe then.
Eris igitur nobis tantùm teſtis.

S. I mean ſo.
Sic intélligo.

T. **Truely I think it would be a very good courſe.**
Optima ſanè vidétur mihi ratio.

P. **And I like it paſſing well**
Mihi quoque valde probátur.

S. **But there is one thing behinde.**
Sed unum reſtat.

T. What is that?
Quid eſt?

S. Will you, beſides your apparent faults, have your **ticks and Cammerings** noted?
Vultíſne præter lapſus manifeſtos, *hæſitationes* etiam notári?

T. So the maſter's orders about this matter do require.
Sic volunt præceptoris leges ſuper hâc re.

S. **Give me a book in my hand,** that I may be more ſure to obſerve.
Date mihi librum in manum, ut certiùs obſervare poſſim

P. **Take my book.**
Tene meum.

T. Should I begin?
Incipiámne?

P. It is but fair, becauſe I dared you.
Æquum eſt, quia tu à me provocatus es.

T. Salomon, hear me, I pray, but diligently.
Audi, quæſo, Salomon, ſed diligenter.

S. But do you have a care you ſay not negligently.
Tu verò cave dicas negligenter.

T. Reader, if thou this verſe away wouldſt bear.
Hoc quicunque velis carmen cognoſcere, Lector,

These Rules of living well be ſure to hear,
Hæc præcepta feres, quæ ſunt gratiſſima vitæ,

P. With learning ſtore thy mind, ceaſe not to learn;
Inſtrue præceptis animum, nec diſcere ceſſes;

Without it none can life from death diſcern.
Nam ſine doctrinâ vita eſt quaſi mortis imago.

Thou

T. Thou ſhalt get good by't; but if thou it ſcorn,
Thou may'ſt thy ſelf not me that write forlorn.
P. When thou liv'ſt well, mind not what lewd folk ſay
It is not in our power their tongues to ſway.
And thus they go on to the end of the third book.

Commoda multà feres; ſin aut ſpreveris illud,
Non me ſcriptorem, ſed te neglexeris ipſe.
Cùm rectè vivas, ne cures verba malorum:
Arbitrii noſtri non eſt quid quiſque loquatur.
C. Sic pergunt ad finem uſque libri tertii.

Col. 53. *Dennis, William.*

Col. 35. Dionyſius, Gulielmus.

D. You are welcome home, William, **when came you out of the country?**
G. Yeſterday afternoon,
D. What did your mother?
G. As ſhe took me along with her, ſo ſhe brought me back.
D. Did ſhe not **come on horſe-back?**
G. Yes, and that of **an ambler** too.
D. But what did you?
G. Do you ask me what? I was her **footboy.**
D. Was not **the toil of the journey** troubleſome to you?
G. **There was no way difficult to me,** I had ſuch a mind to return to the city.

Grátulor tibi réditum, Gulielme; *quando rediſti rure?*
Heri poſt meridiem.
Quid mater?
Quemádmodum illa me ſecum duxerat, ita reduxit.
Nonne *venit in equo?*
Et quidem *tolutário.*
Tu veró?
Quid rogas? Eram illi *à pedibus.*
Non tibi fuit moleſtus *labor itineris?*
Nulla mihi fuit via difficilis, adeò erat jucunda in urbem reditio.

Who

Why do you aſk ?
I was loth **to come on horſe-back.**
D. How far is your countrey-houſe off hence?
G. Four miles: and thoſe not very long ones neither.

D. But enough concerning your return:
Let us now do ſomething elſe.
Have you been mindful of your promiſe?
Are you come again empty?
G. I have brought as many grapes as I could.
D. How many then?
G. A little hand basket full.
D. Whoo! a little basket full!

For no body but your ſelf then.
G. Yes, for us two.
D. What? ſo little for two?
G. **The ſtrength of my little body was able to carry no more.**
But if I had been ſtrong, I would have brought **as many as an aſs could carry;**
For my mother was willing to give me leave.
D. How could I wiſh that I had been there!
G. I and my mother wanted you exceedingly.

Quid quæris?
Noluiſſem *eques venire.*
Quántum diſtat hinc villa veſtra?
Quatuor milliáribus, iiſque non admodùm longis.

Sed jam ſatis de réditu:
Nunc aliud agámus.
Fuiſtine memor promiſſi tui?
Num rediiſti vácuus?
Attuli uvárum quantum pótui.
Quantum igitur?
Quaſillum.
Hui? Quaſillum!

Tibi igitur uni.
Imò, nobis duóbus.
Quid duóbus tantillum?
Non póteram ferre amplius
Pro víribus corpuſculi mei.
Quod ſi robuſtus eſſem, aſini onus aſportâſſem.

Mater enim facilè permittebat.
Quàm vellem adfuiſſe!
Ego & mater te plúrimùm deſiderávimus.

But

But **have a good heart**; for she hath left a servant in the country, who will come loaden with a very great basket full, and then she will give you good store.

Sed *esto bono animo*; ea reliquit famulum ruri, qui amplissimâ corbe onustus veniet: tum illa tibi dabit affatim.

D. Aha, **now you say as I would have you**, my William.

Aha, *nunc optáta loqueris*, mi Gulielme.

Let us go home to our house.

Eámus domum ad nos.

G. I hope, you shall see our **basket whole** yet.

Vidébis *quasillum* nostrum adhuc (ut spero) *integrum*

D. O fine boy!

O lepidum caput!

For I had a mind too to go to salute your mother, whom I love very well.

Nam & cupiébam ire salutatum matrem tuam mihi charissimam.

G. Truely you shall do a thing that will be very acceptable to her.

Profectò illi gratissimum féceris.

D. Let us go then.

Eámus igitur.

Col. 54. *Antonie. Bernard.*

Co. 54. Antonius, Bernardus

A. What are you musing on here all alone?

Quid hìc solus cógitas?

B. I bewail my misery.

Deplóro meam misériam.

A. What misery is it that troubles you?

Quænam te áfficit misèria?

B. Wo is me poor boy! see, we have changed our form and I have no money to buy books.

Heu me miserum! ecce, mutávimus classem, nec est mihi pecúnia unde libros emam.

A. Doth not your father give you some?

An non tibi dat pater?

He

B. He doth give me ſome indeed ſometimes, but over-ſparingly.

Dat quidem, ſed parcè nimis.

A. He is coyetous then.

Eſt igitur avárus.

B. That doth not follow.

Non ſequitur.

A. What doth hinder him then that he doth not allow you money?

Quid igitur ímpedit, quò minùs pecúniam tibi ſuppéditet?

B. Poverty; beſides, when I aſk him, he wonders that we need ſo many books.

Paupertas; præterea, quum peto, mirátur tot nobis opus eſſe libris.

A. That is no wonder, eſpecially ſeeing he is ſo poor; but in the interim have a good heart, and **do not trouble your ſelf, I pray you.**

Nihil mirum, præſertim quum ſit pauper; ſed interím eſto animo bono, *nec te afflictes, quæſo.*

I will endeavour that my father may help you:

Dabo opam, ut te juvet pater meus:

For he is willing to beſtow upon the poor, eſpecially upon thoſe, whom he knows to be **given to their books.**

Libenter enim largítur paupéribus, præſertim iis quos novit *bonárum literárum ſtudioſos eſſe.*

B. O happy I, if God ſhall help me by thy means!

O me felicem, ſi tuâ operâ me Deus adjúverit!

A. I hope he will help you; but do you in the mean time pray unto him diligently, that he would incline my fathers mind towards you

Juvábit, ut ſpero: ſed tu interím precáre illum diligenter, ut mei pattis ánimum erga te affectum reddat.

B You adviſe me well; for (as I have often heard out of holy ſermons)

Rectè mones; nam (ut ſæpe audivi è ſacris concionibus)

¶. **It is God alone that turneth and guideth mens hearts**

Solus eſt Deus qui hominum corda gubernat ac dirigit.

It

A. It is just so.
B. Farewel good Antony, thou hast revived me.
A. And farewel thou also, Bernard.
But I pray thee tel me, how much mony want you?
B. If I had two shillings, I should have enough for the present.
A. Hold your tongue; you shal find God ready to help you to morrow, I hope.

Ita res habet.
Vale, mi Antoni, qui mihi ánimum reddidisti.
Tu quoque, Bernarde, vale.
Sed dic mihi, quæso, *quántum nummórum tibi opus est*
Si duos habérem decusses, abunde mihi esset in præsentiâ.
Tace, cras (ut spero) divinum auxilium sénties.

Col. 55. *Philip, Vultherius.*

Co. 55. Philippus. Vultherius

P. Whither are you going now?
V. Into the stove.
P. Why so?
V. Is such a question to be asked? do you not feel the cold?
P. What one of a hundred is there that doth not now feel it, when it is so bittor?
But I had rather warm my self in the kitchin.
V. But the master hath forbid it.
P. I know that well enough; but I will ask leave.
V Why will you not warm yourself in the stove?

Quò nunc is?
In hypocaustum.
Quid eó.
Hóccine rogandum est? *non frigus sentis?*
Quotusquisq; nunc non sentiat, quum sit adeò acerbum?
Sed ego malim me in culina calefácere.
Atqui præceptor vetuit.
Non ignoro; sed rogábo veniam.
Cur non vis in Hypocausto calefieri?

The

P. I know that well enough; but I will ask leave.
Non ignoro; ſed rogabo veniam.

V. Why will you not warm your ſelf in the ſtove?
Cur non vis in hypocauſto calefieri?

P. The fumes of the furnace offend my head, which is otherwiſe crazie enough. Whence it comes to paſſe that I am ſoon troubled with the head-ake.
Vapores clibani tentant mihi caput, quod alioquin infirmum ſatis habeo. Unde fit ut *facile ex capite labórem.*

V. I have been ſo too ſometimes; but I have uſed my ſelf by little and little to abide the inconveniences of the ſtove.
Egó quoque ſic aliquando fui; ſed paulatim aſſuefeci me ad ferenda hypocauſti incommoda.

P. And I ſhall (I hope) uſe my ſelf; but it is better to do that in the afternoons, when ſo great a heat ſhall be abated.
Et ego (ut ſpero) me aſſuefaciam; verum id præſtat fieri horis pomeridianis, ubi tantus æſtus deferbúerit.

V. But now it is not time to play the Philoſopher here any longer; for my teeth chatter with cold already.
Sed nunc tempus non eſt hîc philoſophandi diutiùs; jam *mihi dentes frigore crepitant.*

Col. 56, *Strataanus, Theobaldus.*

Col. 56. Straranus, Theobaldus.

S. What trees are there in your garden?
Quæ ſunt arbores in horto veſtro?

T. We have a garden near the city, in which are herbs which we eat every day; and beſides there are two
Hortum hábemus ſuburbanum, in quo ſunt olera quibus veſcimur quotidie; præterea ſunt in fundo

orchards in our ground ſet with ſeveral trees.

S. What herbs have you in your garden?

T. My mother can better anſwer you touching this matter. For ſhe is often there, either to ſow or to weed, or to get ſomething.

S. Yet tell me the names of ſome herbs.

T. **It would do you but a little good** to reckon you up the names, unleſſe you ſaw the things themſelvs: **But let us go about the buſineſſe in hand.**

S. May you go when you pleaſe;

T. I may indeed with my mothers leave.

S. I pray thee, ſee that ſhe may give thee leave: but on that condition, that **you take me along with you.**

T. That ſhall quickly be done; **do but tarry for me here, I will come back again preſently.**

S. What if ſhe be not at home

T. Yet I will come and tell you this.

S. **God ſpeed you well.**

noſtro bini horti váriis arbóribus cónſiti.

In horto quæ ſunt ólera?

De hoc mater meliùs reſpondêre poſſet. Nam illic ſæpe verſátur, aut ſerendi causâ, aut ſarriendi aut aliquid colligendi.

Sed tamen dic mihi aliquot ólerum nómina.

Parum prodeſſet nómina tibi recenſêre, niſi res ipſas vidéres:

Quin eámus in rem præſentem.

Potes ire quando libet?

Poſſum quidem, matre permittente.

Fac amábò, permittat: ſed eâ lege ut *me tibi cómitem aſſumas.*

Id facíllimè fiet; *tantùm hic me expectes, mox rediero.*

Quid ſi ea domi non eſt?

Tamen hoc tibi renunciábo.

Bene vertat Deus.

Col, 57. *Præpoſitus. Caulonius.*

P. I received money of my father to day, if perhaps you have need of any.

C. I need none now: but yet I thank you very heartily that out of your liberality you offer me a kindneſſe of your own accord.

P. For what one among a thouſand is there will do it?

C. I think but a very few; yet you have often invited me with your kindneſſes

P. Thoſe have been ſo ſmall, that they are not worth the ſpeaking on.

C. That is no ſmall kindneſs which is done with a very good will.

P. I wiſh we could ſo prize God's benefits towards as, we uſe to do mens.

C. He grant that we may more often and more diligently buſie ourſelves with that conſideration.

P. Truely that is neceſſary, if we will have more often experience of his bounty

Col. 57. Præpoſitus, Caulonius.

Hódie pecúniam à patre accépi, ſi tibi forte eſt opus.

Nihil nunc opus eſt mihi: ſed tamen grátiam habeo maximam, quòd pro tua liberalitáte ultrò mihi offers beneficium.

Quotus enim *quiſque id faciet?*

Credo paúciſſimos; tu me tamen non ſemel beneficiis provocâſti.

Adeo *parva illa fuèrunt, ut non ſint commémoratione digna.*

Non eſt parvum beneficium, quod ab optimâ voluntáte profectum eſt.

Utinam Dei erga nos beneficia tam expenderémus, quàm ſolémus hóminum.

Faxit ille, ut in eâ cogitatióne nos exerceámus, & ſæpius & diligentius.

Illud profectò neceſſe eſt, ſi vólumus ejus benignitátem ſæpius experíri.

Col. 58. *Fatonius, Barbarius.*	*Col.* 58. Fatonius Bárbarius.
F. What are you doing?	*Quid agis?*
B. I am writing.	Scribo.
F. What are you writing?	*Quid scribis?*
B. I am writing out the masters dictates.	Descríbo dictáta præceptóris.
F. What Dictates?	Quænam?
B. Yesterdayes.	Hesterna.
F. What? was you not there?	Quid? non áderas;
B. Yes, I was there; but I could not overtake the master as he dictated.	Imò, áderam; sed non póteram magistrum dictantem ássequi.
F. What hindered you?	Quæ res te impediébat?
B. Because I did not sit well enough.	Quod satis cómmode non sedérem.
F. Came you too late then?	Véneras ergò seriùs?
B. Just so.	Istud est.
F. Let me see your note book; I will write it for you.	Cedo commentárium tuum; égomet tibi scribam.
B. What shall I get by that?	*Quid faciam lucri?*
F. I shall have writ it out sooner than you; and afterwards we shall play together, as our master hath granted us leave.	Ego citiùs quàm tu descripsero; post ludémus unà, ut concessit præceptor.
Give me your book, I say.	Da, inquam, libellum tuum.
B. Truely I would do it with all my heart; but I dare not.	*Libenter id quidem facerem, sed non audeo.*
F. What are you afraid on?	Quid times?
B. The master's expres command.	Edictum præceptóris.

What

F. What expreſſe command do you tell me of?

Quod edictum mihi narras?

B. Do you not know, that he hath forbidden any one to write for another without his leave?

Neſcis eum vetuiſſe, ne quis ſine permiſſu ejus álteri ſcribat?

F. I remember it very wel; but how ſhall he know this?

Id ego probè mémini; ſed unde hoc ſciet?

B. Do you aſk? when he calls our writing to account to mend it, then I ſhall be catch'd: for he knows my hand.

Rogas? quum emendandi causâ ſcriptúræ ratiónem éxigit, tum captus ero: novit enim manum meam.

¶ Beſides, **we muſt neither coſen, nor tell a ly.**

Præterea, *neque fallendum eſt, neque mentiendum.*

F. We are forbidden both by the word of God.

Verbo Dei utrumque vetámur.

B. What ſhall I anſwer the maſter then, when he denies that I have writ thoſe things?

Quid ergò reſpondeam præceptóri; quum ille negárit me iſta ſcripſiſſe?

F. **I hope, the matter will never come to that paſſe.**

Non eò res evadet, ſpero.

B. **I will not undergo ſo much danger for all thy hoping.**

Nolo tuâ ſpe tantum ſubire periculum.

F. Fie upon it, **you are too faint-hearted, you will never thrive.**

Vah, *nimiùm timidus es, nunquam rem facies.*

B. But you perhaps are more **adventureſome.**

At tu forſan *audacior*?

F. Do you write as much as you will; I will get me to my play.

Tu igitur ſcribe quantum voles; ego ad ludendum me conféro.

B. Get you gone, I pray you; I had writ one ſide already, if you had not hindred me.

Abi, quæſo; jam unam páginam deſcripſiſſem, niſi me interpellâſſes.

F. But in the mean time we benefit ſomething whilſt we talk in Latine.

At interim aliquid proficimus, dum Latinè fabulámur.

Col. 59. *Quirinus Romulus.*

Col. 59. Quirinus, Romulus.

Q. Is your father come to the market today ?

Venítne pater ad mercátum hodiernum ?

R. He came to ſpeak to me to day in the morning, **when I was but getting out of my bed.**

Hodie manè convénit me *quum adhuc me è lecto ſurgerem.*

Q. Have you asked him nothing ?

Nihil ab eo petiiſti ?

R. Yes, money.

Imò, pecúniam.

Q. And hath he given you ſome ?

Et numerávit tibi ?

R. For the preſent.

In præſentiâ.

Q. How much, I pray you ?

Quantum óbſecro ?

R. Twenty pence.

Viginti aſſes.

Q. O ſtrange ! twenty pence ? How comes it to paſſe, that he dares adventure ſo much mony with you?

Papæ ! viginti aſſes ? Quî fit, ut áudeat tibi tantum pecúniæ committere ?

R. Becauſe he know's that I am a **very good husband.** Seeing, **I alwayes give him an account to a farthing.**

Quia novit me *diſpenſatórem frugi.* Siquidem *ſemper illi reddo ratiónem uſque ad teruncium.*

Q. But you had much adoe to get it perhaps.

Sed ægrè fortaſſe impetrâſti.

R. Nay I got it very eaſily, and with a good will too.

Imò facillimè, atque adeò cum gratiâ.

Q. O milde father !

O mitem parentem !

Truly

R. Truely very milde.
Q. But (that we may hold to the matter) what will you do with that money?
R. I will buy books and other neceſſaries.
Q. Can you lend me ſome?
R. I can, if you want it.
Q. Except I needed, I would not aſk.
R. How much would you have of me?
Q. Five pence.
R. Take it.
Q. O kinde heart indeed.
R. There is not a true friend; but he that helpeth his friend in time, if ſo be he have wherewithal to help him.
Q. A ſure friend (as the Proverb ſaith) is tried in a doubtfull matter.
R. When will you reſtore what you have borrow'd?
Q. As ſoon as ever my father ſhall come into this city.
R. When do you hope he will come?
Q. The next market day, to wit, the eighth day of October.

Certè mitiſſimum.
Sed (ut ad rem) quid faciés iſtâ pecuniâ?
Emam libros, & alia mihi neceſſaria.
Potéſne mihi aliquid mutuum dare.
Poſſum, ſi modò eges.
Niſi egérem, non péterem.
Quantum vis à me accípere
Quinque aſſes.
Accipe.
O verè amícum animum!
Amícus verus non eſt, niſi qui amicum juvat in témpore, ſi tamen habet unde juvet.
Amicus certus (ut eſt in proverbio) in re incertâ cernitur.
Quando reddes mutuum?
Ubi primùm pater in hanc urbem vénerit.
Quando venturum ſperas?
In mercátu próximo, nempe ad octávum diem Octobris.

Col. 60. *The Maſter, The Boy.*

P. At what a clock did you

Col. 60. Pædagogus, Puer.

Hódie manè quotâ horâ

awake to day morning?

Pu Before day; I know not at what a clock.

P. Who awaked you?

Pu **He whose turn it was to call us up this week** came with his lantern; he **knockt soundly at our chambe-door**; one opened it; he that call'd us up lighted our candle; he called upon us aloud; all awaked.

P. Tell me in order what you did from that time till breakfast was ended.

Do ye boyes, **hearken and mind diligently**, that ye may learn to imitate this your school-fellow.

Pu I awaked, I got out of bed; I put on my coat with my doublet; I sat upon the foot-stool: I took my **breeches and my stockings**; I put on both:

I drew on my shoes:

I tied my breeches to my doublet with my points:

I tied my stockings about my legs with my garter;

I girded me about with my girdle:

I went on my cap:

I put on my Gown; then, I went out of my chamber and **came down below**

expergefactus es?

Ante lucem; quotâ horâ, nescio.

Quis te expergefecit?

Venit *excitator hebdomadarius* cum laternâ suâ: *pulsavit duriter ostium cubiculi*; quidam aperuit; excitator accendit nostram lucernam; clarâ voce inclamávit; **experrecti** sunt omnes.

Narra mihi órdine, quid egeris ex illo tempore usq; ad finitum jentáculum.

Vos, púeri, *auribus atque animis diligenter attendite*, ut discátis hunc vestrum condiscípulum imitári.

Experrectus sum, surrexi è lecto; índui túnicam cum thoráce; sedi in scabello; accépi *femoralia & tibiália*; útraque indui.

Cálcéos cálceavi:

Femorália ligulis astrinxi thoraci:

Tibiália periscelide ligávi super crura;

Cingulo me præcinxi:

Aptávi cápiti piléolum.

Togam indui; deinde, egressus cubículo *descendi infrá.*

I made water in the yard against the wall:
I took some cold water out of the bucket:
I washed my hands and my face: I washed my mouth and my teeth:
I wiped my hands and my face with the towel.

Urinam in aréa réddidi ad parietem:
Accépi *aquam frigidam* è situlâ:
Manus & fáciem lávi; os & dentes colluí:
Detersi mantili manus & faciem.

In the mean time the little bell rings for prayers.
We come together into the private hall, we pray together, we take our breakfast in order from the cook, we eat our breakfast in the dining room, sitting quiet without noise or stirre; those whom I heard talking fondly, or speaking idle words, or else saw playing the wantons, I admonished friendly; those that did not obey my admonition, I told the Monitor of, that he might set them down

Interea *signum ad preces datur tinnínnabulo*;
In aulam privátam convenítur, precámur unà, accipimus órdine, jentaculú à *fámulo culinário*, jentámus in *triclinio*, sedentes, quiéti sine murmure & strepitu; quos audivi inepte garrientes, aut verba loquentes otiósa, aut etiam lascivientes vidi, amíce admonui: qui non paruérunt admoniti, *détuli ad observatórem, ut eos notáret.*

P. Was no body set to look over you, whilst you got your breakfast?
Pu Yes, the Usher.
P. What did he do in the mean time?
Pu He walkt along the middle of the hall holding a book in his hands and wishing the Monitor withall to

Nemóne vóbis præérat, dum jentarétis?
Imò, hypodidáscalus.
Quid agébat interea?
Ille per médiam aulam ambulábat tenens librum in mánibus, & identidem monens observatórem, ut

L 2

set down them that prated fondly.

P. May not one speak a word then?

Pu Yes one may; but they are wont to be set down who talk long and in many words fondly, and without any benefit.

But all may discourse pleasantly amongst themselves concerning good and honest matters, yet so as it be done modestly, without any noise or contention.

P. Thus far have you satisfied me; you shall tell me the rest after dinner, unless any business intervene.

Let us now go into the Hall to Dinner, lest we make the Master tarry for us.

Pu I heard the Bell ring just now.

P. It rang in good time.

notáret ineptè garrientes.

Nullúmne igitur tunc licet emittere?

Imò licet; verum ii demum *notári* solent, qui diu & multis verbis ineptè, & sine ullo fructu confabulantur.

Cæterùm licet omnibus jucundos inter se tractáre sermones de bonis & honestis rebus, dum tamen id modeste fit, *citra clamórem & contentionem.*

Háctenus sátisfeciſti mihi; cætera narrábis à prandio, nisi aliquod negotium intervénerit.

Eamus nunc in aulam ad prandium, *ne Magistro in morâ simus.*

Audivi modo signum dari.

Opportunè datum.

Col. 61. *The Master. The Scholar.*

M. Where did you end your tale before Dinner?

D. When I would have made an end about breakfast, you interrupted me, Mast.

Col. 61. Magister. Discipulus.

Ubi finiviſti narratiónem ante prandium?

Quum vellem finem imponere de jentaculo, tu me interpellasti, Præceptor.

Go

M. Go on therefore to tell the reſt in order.

O. Whilſt we are in making an end of our breakfaſt, **the ſecond veal rings**, every one takes his books; we go into the common-hall;
The bills of every form are called, **as the cuſtome is**;
They that are there, **anſwer to their name.**
I make anſwer too.
They that are away are noted by the Monitors in their bills.
After the bills be done calling, the maſter **goeth into his pue** to pray;
He bid's us to mind, & then he prayeth publickly:
When he hath prayed, he ſaith, Get you every one into his hearing place.
They al come together, I alſo come with my ſchool-fellows;
I ſit in my place;
The maſter comes in:
He **enquires concerning them that are away.**
And then he ſits in his ſeat, and bid's the authors writing to be read up:
We ſay three & three with a loud voice, as we uſe to do every day.
Then he bids us conſtrue:
Some of the more ignorant ſort read one by one.

Perge igitur narráre órdine réliqua.
Dum jentandi finem facimus *dátur públicum ſignum poſtérius*; ſumit quiſque libros; imus in áulam communem;
Recitantur *de more* catalogi ſingularnm claſſium;
Qui adſunt, *ad nomen reſpondent*:
Ego quoque reſpondeo:
Abſentes notantur in catalogis ab ipſis nomenclatóribus.
Finitâ catalogorum recitatióne ludimagiſter *púlpitum aſcendit*, ut precétur.
Jubet nos attentos eſſe, tumque públicè precâtur:
Ubi precatus eſt, Recipite, inquit, vos in ſuum quiſque auditorium.
Convéniunt omnes, Ego item venio cum meis condiſcipulis;
Sedeo in loco meo:
Præceptor ingréditur:
Inquirit de abſentibus.
Deinde ſédet in cáthedrâ ſuâ, & jubet pronuntiari auctoris ſcriptum:
Pronunciamus terni clarâ voce, ut ſolemus quotidie
Tum jubet ut reddámus interpretatiónem
Aliquot ex rudióribus legunt ſinguli;

We

We other-ſome ſay three and three, and that by heart.

Except him that goes orderly before us repeating the very words of the author.

At the laſt, the maſter exacts the Engliſh ſignification of the words;

The better ſcholars, to whom he giveth that in charge by name, make anſwer:

I alſo being commanded by him do anſwer; he commends them that anſwer well; of the number of whom (**be it ſpoken without boaſting**) I was one.

Afterwards he commandeth every part of ſpeech to be orderly **parſed according to the Grammar rule.**

Laſt of all, he doth openly appoint, what is to be repeated after dinner:

When it hath ſtruck eight of clock, he commands us to prayer; which when it is done, he adviſeth us to do diligently what we have to do: at the laſt, he diſmiſſeth us.

As he looks upon us, we go forth in order and without noiſe, and we depart merrily.

Nos alii reddimus terni, idque memóriter.

Præter eum qui verba ipſa authoris præit nobis órdine.

Tandem præceptor exigit Anglicánam verbórum ſignificatiónem;

Doctiores, quibus nominátim id præcipit, reſpondent:

Ego quoque juſſus ab eo reſpondeo; laudat ille, qui bene reſponderint; de quorum número ego (*quod ſine jáctantiâ dictum ſit*) unus eram.

Poſtea jubet ſingulas oratiónis partes órdine *tráctari ad ratiónem Grammáticam.*

Poſtremò palam præſcribit quid ſit à prandio reddendum:

Auditâ horâ octavâ, precatiónem imperat; quâ finitâ, monet ut officium ſedulò faciámus:

tandem nos míſſos facit.

Eo ſpectante, exímus órdine & ſine ſtrepitu, lætique diſcédimus.

Maſter

Maſter, **have I given you content?**

M. **Moſt abundantly.**

D. Doth it like you that about ſupper time I do the ſame concerning the other paſſages of this day?

M. There will be no need.

Satisne tibi feci, præceptor?

Cumulatiſſimè.

Placétne tibi ut ſub cœnæ tempus idem fáciam de réliquis hujus diei actiónibus?

Nihil opus erit.

Col. 62. *The Maſter The Boy.*

P. Come hither, Charles.

Pu I am here, Maſter.

P. What do your two ſchoolfellows do:

Pu The Uſher is yet a teaching them.

P. But have you already ſaid over the words of your leſſon againſt to morrow morning?

Pu I have ſaid it.

P. Well enough?

Pu Well enough, I thank God.

P. Who hath heard you?

Pu The head-maſter.

P. **It is well; but there is one thing I would adviſe you of.**

Pu **I ſhould be glad to hear it.**

P. You muſt often think, how much you are beholden to God the giver of all good things, that beſtowed upon you both wit, and ſo **good a memory.**

Col. 62. Pædagogus, Puer.

Ades, Carole.

Adſum, præceptor.

Quid agunt duo condiſcípuli tui?

Adhuc docentur à ſubdoctore.

Tu vero jámne pronunciâſti contextum **prælectionis** in craſtinum mané?

Pronunciavi.

Satíſne recte?

Satis, gratia Deo.

Quis te audivit?

Ludimagiſter.

Bene habet; ſed *eſt quod monére te velim.*

Ego iſtud audire percúpio.

Sæpenúmero cogitandum tibi eſt, quantum debeas bonorum omnium largitori Deo, qui et ingenium & *memoriam* tam *felicem* tibi dederit.

What

Pu What do not I owe to him, t at hath given me all things?

Quid illi non debeam, qui mihi dedit ómnia?

P. Rehearſe ſome of his chief benefits, as I have ſometimes taught you.

Dic aliquót ejus beneficia præcipuè, quemadmodum dócui te aliquandó.

Pu That heavenly father hath given me a body, a ſoul, life, a good mind, good parents, that are wealthy, noble, well affected towards me, and that not onely ſupply me abundantly with all things neceſſary for this life, but alſo (which is **the greateſt thing by far**) take order that I be ſo diligently brought up in learning and good manners, that nothing further can be required.

Dedit mihi cœleſtis ille pater corpus, animam, vitam mentem bonam, parentes bonos, locuplétes, nóbiles, bene erga me affectos, & qui non modo ſuppeditant mihi copioſè omnia ad hanc vitam neceſſária, ſed etiam (quod éſt *longè maximum*) me bonis literis, boníſque moribus tam dilígenter inſtituendum curant, ut nihil ſit præterea re quirendum.

P. You have ſpoken all thoſe things very truly, but you have omitted one thing, which is an eſpecial bleſſing of God.

Verè omnia iſta dixiſti, ſed unum prætermiſiſti, quod eſt ſinguláre Dei beneficium.

Do you know what it is?

Scin' tu quid ſit?

Pu **Let me unbethink my ſelf a little.**

Sine me paulíſper cogitare.

P. **Unbethink your ſelf at your leaſure.**

Otioſè cogita.

Pu Now I remember it.

Nunc ego reminiſcor.

But for the greatneſs of the thing, I know not how to expreſſe it..

Sed pro magnitudine rei, neſcio quibus verbis id poſſim exprimere. (do.

P. Yet expreſſe it as you can.

Dic tamen quo póteris mo-

Pu I think of it again and again

Cógito etiam atque etiam.

P. Speak at laſt.

Dic tandem.

The

Pu The bleſſings of God Almighty towards me are innumerable, in body, in mind, in outward things; but none can be ſaid or thought to be greater than that he hath freely given me his onely Son, who hath redeemed me a moſt miſerable ſinner, & captive under the tyranny of Satan, & deſtinated to eternal death, & that by his moſt cruel and ſhamefull death in the world.

P. You have ſpoken well enough, and almoſt in ſo many words as I have taught you at other times But hath God beſtowed this ſo great a benefit upon you onely?

Pu No indeed.

P. Upon whom beſides?

Pu Upon all, how many ſoever believe the Goſpel faithfully and truely.

P. Come on, produce a place out of St. Johns Goſpel to that purpoſe.

Pu God ſo loved the world, that he gave his only begotten Son, that every one that believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that

Innumerabília ſunt Dei Optimi Maximi erga me beneficia in córpore, in ánimo, in externis rebus; ſed nullum majus nec dici nec cogitári poteſt quàm quòd Filium ſuum únicum gratis mihi déderit, qui me miſerrimum peccatórem, & ſub Satanæ tyránnide captum, ac morti æternæ deſtinátum redémit, idque morte ſuâ omnium crudeliſſimâ, & máximè ignominióſâ.

Satis aptè dixiſti, & totidem ferè verbis quot aliâs te docúeram.

Sed nunquid Deus tibi uni hoc tantum beneficium præſtitit?

Minimè veró.

Quibus prætérea?

Omnibus, quotquot Evangélio fidèliter ac verè crediderint.

Agè, profer locum è S. Johannis Evangélio, in eam ſententiam.

Sic Deus dilexit mundum, ut Filium ſuum unigénitum daret, ut omnis qui credit in eum, non pereat ſed habeat vitam æternam.

Non enim miſit Deus Filium ſuum in mundum, ut condemnet mundum, ſed the

the world might be saved by him.

He that believeth in him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

And this is.

P. Enough so far; but whose words are those?

Pu Christ's speaking of himself

P. Whom doth he speak to?

Pu Nicodemus, who came to him by night.

P. Christ himself our alone Saviour grant that you may profit more and more in the knowledge of him.

Pu He will, I hope.

P. **Go on then cheerfully, as you have begun**, which God prosper to the glory of his name.

P. I pray so too.

Pu **Let us go to supper.**

ut servetur mundus per eum.

Qui credit in eum, non condemnatur; qui verò non credit jam condemnatus est, quia non credidit in nomen unigeniti filii Dei.

Hæc est autem.

Hactenus satis; sed cujus sunt verba ista? (quentis.

Ipsius Christi de seipso loQuem alloquitur?

Nicodemum, qui ad eum nocte venerat.

Fáxit ipse Christus únicus Servator noster, ut magis ac magis in ipsius cognitione proficias.

Faciet, spero.

Perge igitur, *ut cœpisti alacriter*, quod bene vertat Deus in gloriam sui nominis.

Ita precor.

Eámus cœnátum.

Col. 63. *The Monitor, A Boy.*

O. **You never mind your book; when will you be a scholar?**

P. That will come to passe in

Col. 63. Observator, Puer.

Tu nunquam studes; Quando eris doctus?

Id fiet *progressu témporis*, time

time, by Gods aſſiſtance.

Deo juvante.

O. You ſay well; but in the interim **you muſt take paine.**

Rectè dicis; ſed interim *laborandum tibi eſt.*

P. But I am not a plough-man.

Atqui ego non ſum arátor.

O. I, do you jeer me? As though to take pains were the ſame as to go to the plough.

Etiam rides? Quaſi laboráre idem ſit quod aráre.

P. I know it is not the ſame.

Scio non idem eſſe.

O. Why then did you make ſuch an anſwer? Is not that to jeer?

Cur ergò ſic reſpondiſti? Nonne iſtud ridére eſt?

P. And yet there is no harm in laughing, ſeeing it is a thing natural to all men.

Et ridére non eſt malum, cùm ſit naturále ómnibus hominibus.

O. Do you go on to trifle?

Pergin' tu nugas dícere?

P. **What I have ſaid is true,** and to ſpeak truth is not to trifle.

Quod dixi verum eſt, & verum dícere non eſt nugári.

Why do you find fault with me when there is no cauſe?

Cur me immèritò reprehendis?

O. **I have cauſe to reprove you.**

Jure te árguo.

P. By what right?

Quo jure?

O. Becauſe you know that *ridére* to laugh, is uſual for *irridére* to mock; and yet you have conceived it ſo, as if I had ſpoke of laughing.

Quia non ignóras *ridére* pro *irridére* uſitatum eſſe; & tamen ſic accepiſti, quaſi de riſu ſim loquútus.

P. If I make good my own cauſe, what harm do I?

Si defendo cauſam meam, quid mali fácio?

O. Do you go on then in your ſtubbornneſs? Truly **you ſhall be ſet down in good earneſt.**

Pergis ígitur eſſe pértinax? Profectò *ſeriò notábéris.*

P. I pray you, be not angry with me, good Martin.

O. I am not angry, but I doe my office.

P. But, I pray you, hear me.

O. What ſhould I hear? your trifles?

P. Hear me, I ſay; I will not lie.

O. **Speak in ſhort, I have buſineſs elſewhere.**

P. Firſt of all, when you admoniſht me, I was not idle.

O. What then?
If you did nothing, was you not idle?

P. I was not; **if I might ſay ſo by your leave.**

O. How can that be?

P. I will tell you, although you underſtand this better then I.

I did nothing, as it did make ſhow; yet I thought of ſome good.

O. **Tell me that plainlier.**

P. When you make verſes, you often meditate a good while together, as if you were idle: although you are never leſs idle.

O. **You are too witty for your age.**
Although you was not idle to your ſelf (as you ſay) yet they that ſaw you might judge otherwiſe.

P. But I was by my ſelf.

O. True, but ſome might have

Ne, quæſo, mihi iraſcáris, mi Martíne.

Non iraſcor, ſed officium meum fácio.

Sed audi, quæſo.

Quid audiam? tuas nugas?

Audi, inquam; non mentiar.

Dic bréviter, eſt mihi álibi negotium.

Imprímis, cùm tu me monuiſti, non eram otióſus.

Quid ergó?

Si nihil faciebas, nonne otióſus eras?

Non eram; *pace tuâ dixerim.*

Quî poteſt id fieri?

Dicam tibi, etſi tute meliùs hoc intelligis, quàm ego.

Nihil faciebam, ut apparebat; ſed tamen cogitabam aliquid boni.

Declára iſtud mihi.

Quum tu facis verſus, ſæpe meditáris diu, quaſi ſis otióſus: quamvis nunquam ſis minus otióſus.

Pro iſtâ ætate nimis acútus es.

Etiamſi tibi (ut ais) otióſus non eras, tamen qui te viderent, poſſent áliter judicáre.

At ſolus eram.

Verum, ſed póterant áliqui come

come upon you in the mean time.

intervenire.

To conclude, you do not confeſs your fault.

Dénique, non fatéris culpam.

P. If there was any fault, it was in that, that at the firſt ſight I ſeemed to you to be idle, when indeed I was not.

Siqua fuit culpa, in eo fuit, quòd primo aſpectu vidébar tibi eſſe in ótio, quum reverâ non eſſem.

O. **I aſk nothing about that:** but what anſwer do you make concerning your mocking?

In eo nihil requiro: ſed de irriſione quid reſpondes?

P. Truly I ſaid nothing with a purpoſe to mock.

Certè nihil dixi irridendi animo.

O. What then?

Quid ígitur?

P. I jeſted, believe me.

Jocábar, crede mihi.

O. To what end?

Quorſum?

P. That by talking a little, I might learn ſomething of you.

Ut paucis verbis fabulando, aliquid ex te addíſcerem.

O. **I am not one** that can teach you many things.

Non is ſum à quo multa doceri queas.

P. Nay, I have oft-times learned a great deal of good by you.

Imò tecum multum boni ſæpe dídici.

O. What will you conclude then?

Quid tandem vis conclúdere?

P. That you pardon me, ſeeing I **have done nothing,** as you ſee, **with an evil intention, that I know on.**

Ut mihi ignoſcas, quando, ut vides, *malo ánimo nihil peccavi, quod equidem ſciam.*

O. Well, I pardon you, becauſe you ſeem to me to be **ſincere and open,** and I **never found you a liar yet.**

Agè, ignoſco, quia vidéris mihi *candidus & apertus,* neque *adhuc vidi te mendácem eſſe.*

P. I thank you, most sweet *Martin*.

Ago tibi grátias, *Martíne* suavíssime.

Col. 64. N. O.

N. Do you go into your own country then?

Ergóne abis in pátriam?

O. I am constrained to go, being sent for by my father.

Cogor abire, nempe *accersítus à patre*.

N. Are you never to come again?

Nunquámne es reversúrus?

O. No, I hope.

Non, spero.

N. When are you to go?

Quando profectúrus es?

O. To morrow, I think.

Crástino die, ut opínor.

N. Will you thus forsake me then?

Sicine igitur me reliquis?

O. I must needs do so.

Ita necesse est.

N. Wo is me poor body! where and when shall I finde such a friend? such a companion in my studies?

O me míserum! ubi & quando amícum talem repériam? talem studiórum meórum sócium?

O. Do not grieve, be of good comfort. God will give you a better companion.

Ne dolueris, esto animo bono; meliórem dabit tibi Deus.

N. Truely I know he can do it; but I can scarce hope for it.

Ille quidem potest, scio; at ego vix speráre possum.

O. Do not take on so much, I pray you; for your friendship is not like to die by this separation of our bodies, but it will rather increase more and more; and being absent in body, we shall be present in our minds.

Noli, obsecro, *te affligere tantópere*; nec enim hac separatióne córporum interitúra est amicítia nostra, quin pótius accrescet magis; & absentes córpore, præsentes ánimis érimus.

What? the Letters that we

Quid? Epístolæ quas ultro

send

send to and fro, how great force do you hope they will have?

What? becauſe by that mutual longing our love ſhall become more pleaſant?

citróque dábimus, quantam vim ſperas habitúras eſſe?

Quid? quòd mútuo illo deſidério amor ipſe noſter fiet jucundior?

N. **They are all likely things which you ſay,** but in the mean time **my grief is not aſſwaged.**

Veriſimilia ſunt quæ dicis ómnia, ſed ínterim *non leváitur dolor meus.*

O. Alas! **forbear weeping.**

Ah! *réprime lách rymas.*

N. I cannot for ſorrow.

Non queo præ dolóre.

O. Do you ſo? do you think that I am leſs grieved?

Síccine agis? an putas me minóre dolóre tangi?

N. But what would you do?

Sed quid agas?

We muſt obey God's will.

Divinæ voluntati parendum eſt.

O. Now, I pray you, **recollect your ſelf;** and provide your ſelf rather to eat your ſupper merrily.

Nunc *ipſe te cóllige,* óbſecro; ac pótius ad hiláriter cœnandum te para.

We ſhall talk more after ſupper.

Plúribus à cœnâ colloquémur.

N. **O what a heavy parting is this!**

O quàm triſte divortium!

Col. 65. *Meſſor, Valenſis.*

Col. 65. Meſſor, Valenſis.

M. Do you not remember that our maſter doth ſo often put us in mind of avoiding bad company?

Non meminiſti præceptórem tam ſæpe monére nos de fugiendis pravis ſodálibus?

V. I remember it very well indeed.

Ego verò probè mémini.

M. Yet you ſometimes make uſe of his admonitions careleſly enough.

Tamen alícubi ſatis negligenter úteris ejus mónitis.

V. Wherein do I ſeem to you to neglect them?

In quo vídeor tibi ea neglígere?

M. I will tell you, ſo you do but hear me attentively.

Dicam tibi, modò attentè audias.

V. Tell me, I pray you; I will hear you very attentively.

Dic, obſecro; audiam attentiſſimé.

M. Will you never take heed of that **cheater**?

Nunquam vis cavére ab illo *impoſtóre*?

V. Why ſhould I take heed?

Cur caveam?

M. Leſt you be infected by him; for you know he is **as bad as bad can be.**

Ne illius contagióne depravéris; noſti enim eſſe *péſſimum*.

V. But I do not follow him of my ſelf;

Atqui non ſponte ſequor?

He runs to me where ever I am.

Ad me accurrit úndique.

M. Verily, becauſe he knows you have ſomething to give him, and that you give him willingly and often.

Nimírum, quia novit te habebere quod des, & dare libenter ac ſæpe.

V. What then do you perſwade me to do?

Quid igitur mihi faciendum ſuades?

M. Say once to him both in earneſt, and as it were with an angry mind, What would you have, friend? why do you follow me every where? every one cries out that you are a very knave; inſomuch that they will not keep you company.

Dic ſemel & ſeriò, & quaſi animo iráto, Quid vis, amice? cur me ubíque ſéqueris? omnes clámitant te eſſe péſſimum; adeò ſodáles tui eſſe nolunt.

And therefore, I pray you, let me alone hereafter, leſt I come to be openly whipt for your ſake.

Proinde mitte me poſthac, quæſo, ne tuâ cauſâ virgis palam cædar.

V. What if he will anſwer any thing to the contrary?

Quid ſi velit áliquid contrà reſpondere?

M. **Break off diſcourſe with him**

Abrumpe illi *ſermonem*;

and

and get you from him quickly.

téque récipe celeriter.

V. I thank you, that you admoniſh me ſo faithfully.

Ago tibi gratias, quod me tam fidéliter monueris.

Col. 66. G. H.

Col. 66. G. H.

G. Will you remain in that ignorance?

Víſne permanére in iſtâ ignorantiâ.

H. God forbid.

Avertat Deus.

G. What will you do then?

Quid fácies igitur?

H. I pray you give me ſome advice about this matter.

Da mihi ſuper hac re conſilium, quæſo.

G. Firſt pray to God very oft, and from your heart; then be alwayes attentive, that is, hear diligently whatſoever is taught, whether the maſter ſpeak, or your ſchoolfellows ſay any thing; laſtly, be carefull to maintain charity.

Imprimis Deum ſæpiſſimè & ex animo precáre; deinde ſemper attentus eſto, hoc eſt, diligenter audíto quidquid docetur, ſive præceptor loquatur, ſive aliquid reddant condiſcipuli tui; poſtremò, charitátem diligenter cole.

H. By what means?

Quibus modis?

G. Neither hurt, nor offend any body; envy no body; hate no body: but on the contrary, love all men like brethren; and do well to all men, as much as you are able.

Neminem neque lædito, neque offendito; nemini invidéto; neminem ódio habeto: ſed contrà omnes dílige tanquam fratres; ac bene ómnibus quoad póteris, fácito.

H. What will theſe things do me good towards the profiting at my ſtudies?

Quid illa mihi *cónferent ad ſtudiórum profectum?*

G. Very much.

Plúrimúm.

H. How?

G. For ſo God will enlighten your underſtanding, and increaſe your memory and other gifts of the mind: to conclude, he will ſo promote your ſtudies, that you may every day make a greater progreſs in them.

H. Truly, you give me very good counſel; I wiſh I may be able to uſe it continually to Gods glory, and to requite you once.

G. I do not deſire that you ſhould requite me on that faſhion with any other favour, but that you often praiſe God, and always follow honeſt ſtudies, and that ſo you may **come at laſt to the height of learning.**

Quómodo?

Sic enim Deus tibi illuminábit ingénium, memóriam, ac cæteras ánimi dotes augébit: dénique, ſtúdia tua ita promovébit, ut majórem in eâ re progreſſum índies fácias.

Conſilium mihi ſanè das óptimum; útinam in Dei ipſius glóriam uti perpétuò valeam, tibíque aliquando referre grátiam.

Non opto ut mihi aliud gratiæ eo more referas, niſi ut Deum ſæpenúmerò laudes, ſtudiáque honeſta ſemper perſequáris, arque ita *ad divinárum literárum cognitiónem* tandem *pervénias*.

Col. 67. *Caſtellanus, Meſſaræus.*

Col. 67. Caſtellanus, Meſſardus.

C. What have you done for theſe fifteen days?

M. **I tended upon** my mother, who was very ſick.

C. Say you ſo?

M. It is ſo indeed.

C. What diſeaſe was ſhe ſick on?

M. A tertian ague.

Quid egiſti *per* hos quindecim dies?

Miniſtravi matri, quæ gráviter ægrotabat.

Ain' tu?

Sic eſt profectò.

Quo laborábat morbo?

Febre tertiánâ.

Hath

C. Hath ſhe recovered?
An conváluit?

M. She begins to recover by little and little, God be thanked.
Paulátim convaleſcit, grátia Deo.

C. Who cured her?
Quis ſanávit eam?

M. The chief Doctor.
Medicórum ſummus.

C. Who is he?
Quis ille?

M. God himſelf.
Ipſe Deus.

C. I make no queſtion of that; but by whoſe means?
De hoc nihil dúbito; ſed cujus óperâ?

M. Mr. Saraſine's.
Dómini Saraſini.

C. He is accounted **a very great Doctor of Phyſick.**
Is habétur *maximi nominis in medicinæ profeſſione.*

M. His excellent cures do prove that every day.
Id quotídie probant egregiæ curatiónes ejus.

C. What remedies did he uſe in curing your mother?
Quibus remédiis utebátur in curandâ matre tuâ?

M. Medicines.
Medicamentis.

C. I underſtand that well enough, though you ſay nothing.
Satis iſtud intélligo, étiam te tacente.

But tell me plainly, what medicines were thoſe?
Sed dic planè, quæ fuerint iſta medicamenta?

M. Let me call my ſelf to mind a little while.
Sine me aliquantiſper recordari.

C. I do let you; ſay at laſt what you remember.
Sino; dic tandem quæ reminíſceris.

M. I remember but two names, **clyſters** and **potions.**
Duo tantùm nómina mihi occurrunt, *clyſtéres & potiónes.*

C. What good do thoſe do?
Quid iſta cónferunt?

M. Ho, you fool, you ask, as if **I ſtudied Phyſick.** And therefore if you deſire to know any more, do you your ſelf enquire rather of them that profeſs ſuch things, that is, of Phyſicians and Apothecaries.
Eho, inepte, ita rogas, quaſi ego *medicinæ áperam déderim.* Itaque ſi cupis ámplius ſcire, quære tute ipſe ab iis pótiùs qui iſta profitentur, hoc eſt, à médicis & pharmacopólis.

C. **I pray you, be not angry with me.**
Ne mihi ſuccénſeas, oro.

M. Why are you ſo buſie to aſk?

Cur tu es ádeo curióſus?

C. That I may always learn ſomething.

Ut ediſcam ſemper áliquid.

M. But have a care in the mean time you be not called a buſie-body.

At vide interim ne vocéris *percontátor.*

C. Yet hear me too a few words.

Audi tamen item pauca.

M. Say on.

Lóquere.

C. How long hath your mother been ſick?

Quamdiu ægrotávit mater?

M. Almoſt two weeks.

Ferè duas hebdómadas.

C. In the mean time where was your father?

Intérea ubi erat pater?

M. He was gone to Lyons to the Mart?

Profectus erat Lugdúnum ad mercátum.

C. But you, at what a clock came you again to ſchool?

Sed tu, quâ horâ rediiſti in Gymnáſium?

M. To day morning.

Hodie mané.

C. Have you delivered your excuſe to the Maſter?

Dediſtíne excuſatiónem præceptóri?

M. I have delivered it.

Dedi.

C. What anſwer did he give you?

Quid tibi reſpondit?

M. It is well done, quoth he. But where was you?

Factum bene, inquit. Tu verò ubi eras?

C. I went yeſterday into the country with my uncle.

Heſterno die rus íveram cum pátruo.

M. Come on, let us ſee what we are to ſay at two a clock; for I am now after a ſort a new ſcholar.

Agè, videámus quid ſimus reddituri horâ ſecundâ; nam ego quodammodo nunc novus ſum diſcipulus.

Col. 68. *Grangerus, Torquetus.*	*Col.* 68. Grangerus, Torquetus.
G. **Will you go to make water?**	*Vísne ire mictum?*
T. **I have made water at my own leasure.**	*Satis otiósus minxi.*
G. Let us go together, I pray you, that we may talk a little.	Eámus unà, quæso, ut parùm fabulémur.
T. Hold your tongue, you fool, unless you would be complained on, it is no time to talk; should you not have made water, when you got your breakfast?	Tace, inepte, nisi vis accusári, non est fabulandi tempus; nonne debuisti minxisse quum jentaretur?
G. I should, but I forgot it.	Débui, sed oblítus sum.
T. Go then by your self, with the masters good leave; and be not hereafter so forgetful.	Ito igitur solus, cum bonâ véniâ præceptóris; nec sis posthac tam obliviósus.
G. I will do as you will have me. and **I will think upon it.**	Parébo tibi, & *meminero.*
Col. 69. *Malognodus, Gassinus.*	*Col.* 69. Malognodus, Gassinus.
M. What do you think, *Gassinus?*	Quid cógitas, *Gassine?*
Have a care of your self, I pray you.	Cave tibi, óbsecro.
G. Why should I have a care of my self?	Quid mihi cavébo?

Lest

M. Leſt thou fall ſick.
Ne *in morbum incidas.*

G. For what cauſe?
Quâ ex causâ?

M. From too much play.
Ex nimiâ luſûs intemperantiâ.

G. Whence doth that danger appear?
Unde appáret periculum?

M. Becauſe you are all of a heat, you are all of a ſweat.
Quia *totus æſtuas, totus ſudóre madeas.*

G. You admoniſh me well, and in time.
Rectè, & in témpore me ádmones.

Truly I did not perceive it.
Profectò non ſentiébam.

M. Give over, if you will take my counſel.
Deſiſte, *ſi me audis.*

G. I take your counſel with all my heart, and am ready to do what you bid me.
Audio verò libenter, ac tibi morem gero.

For who would refuſe ſuch faithful advice?
Quis enim réſpuat tam fidéle conſilium?

M. Wipe your face with your handkerchief, and get you your clothes quickly, leſt you catch cold on a ſudden.
Deterge fáciem ſudariolo, & induere celériter, ne *ſúbitum frigus cóntrahas.*

G. I thank you. For I am commonly apt to diſeaſes.
Habeo tibi gratiam. Nam *ferè morbis ſum obnóxius.*

M. What is the reaſon?
Quid eſt cauſæ?

G. My want of health.
Infirmitas mea *valetudinis.*

For you ſee of what a weak conſtitution I am.
Vides enim quàm *imbecillo ſum córpore.*

M. You ought ſo much the more to have a care of your ſelf.
Tantò magis debes tibi cavere.

G. I know that very well, and both my parents give me warning often.
Iſtud probè novi, & parens uterque me monet ſæpiſſimé.

But what ſhould one do? we are naturally prone to
Sed quid agas? *naturâ proni*

our

our own destruction.

M. O my Gassinus, we must not serve our pleasure, but we must **provide for our health** by temperance.

G. Cato's verse to that purpose is forth-coming.

M. I remember it; but of these things sometime else.

Now **you are dress sufficiently.**

You have no reason to stay here any longer.

G. Farewell, Malognodus, most friendly adviser.

M. Are you willing that I should **bring you along home?**

G. I need no **bringing along.**

I am very well, by Gods blessing.

M. My Gassinus, have a care you be well.

sumus in nostram perniciem.

O mi Gassine, non est voluptáti serviendum, sed temperántiâ *valetúdini consulendum est.*

Est in promptu carmen Catónis in eam sententiam.

Téneo; de his áliás.

Jam *satis indútus es.*

Nihil est quòd hîc morére diútiús.

Vale, Malognode, mónitor amicíssime.

Vin' tu ut *domum te dedúcam?*

Nihil opus est *deductióne.*

Ego bellè me hábeo, Dei beneficio.

Mi Gassine, cura ut váleas.

Col. 70. *Robinerianus, Bobussardus.*

Col. 70. Robinerianus, Bobussardus.

R. **I wonder at my heart** why you were not here to day morning.

B. Why do you wonder so much?

It is no news here; many are away every day, yea almost every hour.

R. But you had the victory in your power.

Valdè miror cur hódie manè non adfúeris.

Quid miráris tantópere?

Nihil hîc est novi; multi absunt quotídie, imò horis ferè singulis.

Atqui victória tibi erat in mánibus.

What

B. What do I care? such victory as that (as one said well) is nothing else but a short glory.

Quid ego curo? ejusmodi victória (ut bene dicébat quidam) nihil áliud est quàm brevis glória.

R. But in the interim modest young men are hereby more inflamed to their studies.

Neither for all that do they swell with vain-glory, but refer to the glory of God whatsoever praise shall accrue thereupon.

Sed interim modesti adolescentes hâc ad stúdia magis incenduntur.

Nec tamen ináni gloriâ tumescunt, sed ad honórem Dei réferunt quicquid inde laudis accésse it.

B. Truly that falls out very seldome.

For there be more that abuse victories to their private glory, then that have any respect to Gods glory.

Id certè rarò contingit.

Plures enim sunt qui victóriis abutuntur ad privátam gloriam, quàm qui divini honóris ratiónem habeant.

R. **It is likely to be true that you say.**

Verisimile dicis.

B. Nay, very true.

Imo, verissimum.

R. But **I would have you tell me**, why you was away.

Sed *velim mihi dicas*, cur abfúeris.

B. I wrote a letter to my father.

Scripsi ad patrem literas.

R. In whose name?

Cujus nómine?

B. My mothers.

Matris.

R. Did she her self tell you what to write?

Dictavítne tibi ipsa?

B. What should I have writ, unlesse she had told me?

Quid scripsissem, nisi dictasset?

R. What did the letter contain?

Quid continébant literæ?

B. It would be too long to tell you.

Longum esset tibi narráre.

R. But at least tell me **the contents** of it.

Saltem dic eárum *argumentum*.

They

B. They were diverſe and manifold; and what (I pray you) doth it concern you to know it?

Varium erat & multiplex; & quid tuâ (quæſo) ſcire refert?

R. Nothing.

Nihil.

B. Why do you aſk ſo greedily then?

Cur ergò tam avidè quæris?

R. For my minds ſake, as **we are commonly inquiſitive to hear ſome newes.**

Animi causâ, ut ferè *curioſiſumus novi aliquid audiendi.*

B. You do nothing but prate: let me alone.

Nihil aliud quàm garris: omitte me.

R. **Do but hear me a few words.**

Auſculta paucis.

B. Come on, I hear you; ſay what you will.

Agè, auſculto; loquere quid velis.

R. I deſire to know where your father is.

Scire cupio ubi ſit pater tuus.

B. **As though you did not know.**

Quaſi verò neſciæ.

R. Whence ſhould I know?

Unde ſcirem?

B. Seeing he is **one that you know very well**, and ſeeing we are neighbours, I could not have thought you had been ignorant.

Cùm *tibi* ſit *notiſſimus*, & cùm ſimus vicini, non putaſſem te ignoráre.

R. Tell me, I pray you, **without any more adoe.**

Dic *tandem*, quæſo.

B. He is at Lyons.

Eſt Lugduni.

R When went he?

Quando eſt profectus?

B. About four days ago.

Abhinc dies quatuor.

R. What doth he there?

Quid illic agit?

B. **He buys and ſells.**

Negotiátur.

R. When will he come home again?

Quando rediturus eſt?

B. When the mart is done.

Finito mercátu.

R. **What time will it be done?**

Ad quod tempus finiétur?

B. Ask the merchants: it con-

Roga mercatores: non eſt certus

cerns not me to mind such things.

meum cúrare talia.

B. What do you mind then?

Quid ígitur curas?

R. To fear God, to obey my parents, to learn good arts, and godlineſſe.

Ut Deum tímeam, parentibus obédiam, bonas artes cum pietáte diſcam.

B. Truly you talk gallantly: but tell me in good earneſt, can you do ſuch great matters?

Næ tu magníſice lóqueris: ſed dic mihi ſériò, poténe res tantas efficere?

R. Do I aſſume that to my ſelf?

Egóne iſtud mihi aſſúmo?

B. Nay rather I confeſs, that it is not in my power to begin.

Quin pótius fáteor, ne incípere quidem penes me eſſe.

R. What will become of you then?

Quid ergo de te fiet?

B. God himſelf will work in me by his holy Spirit.

Deus ipſe Spíritu ſuo in me operábitur.

R. You think very well: I require no more of you.

Optimè ſentis: nihil ex te præterea requirébam.

B. I thank God, to whom I am beholden for any good that is in me.

Eſt Deo grátia, cui acceptum réferd quicquid ineſt in me boni.

R. That is very well, and truly I commend you, that I may not ſeem to you to do nothing but prattle.

Iſtud rectè, & laudo équidem, ne tibi vídear nihil aliud quàm garríre.

B. When I ſaid that, in truth I jeſted.

Cùm illud dícerem, jocábar ſané.

R. So I conceived it; but do you go on (as you have begun) to learn and to be wiſe.

Ego ſic accépi; ſed tu (ut cœpiſti) perge diſcere & ſápere.

B. He that hath given me faith, the ſame I hope will grant me perſeverance.

Qui mihi dedit fidem, idem (ut ſpero) perſeverantiam dabit.

R. You hope well, and I hope the ſame too: and there-

Bene ſperas, & ego idem ſpero tecum: ítaque perga-

fore

fore let us go on to live most lovingly betwixt our selves, as we have done hitherto.

B Truly there shall be no failing on my part, unless I be altogether destitute of God's help.

R God forbid: but do you hear the clock?

B How have we finished our discourse in good time?

mus *inter nos vivere conjunctissimè*, ut adhuc fecimus.

Per me quidem non stabit, nisi ope divinâ prorsus ero destitutus.

Avertat ipse Deus: sed audin' tu horológium?

Ut in ipso tempore sermónem finívimus?

The two Colloquies which follow are, according to the Authors direction, referred to the end of this Second Book.

Duo quæ sequebantur Colloquia, de *consilio Auctóris*, sunt translata ad finem hujus Secundi Libri.

Col. 71. *Ruffetus, Monachus.*

R Whence come you?
M From abroad.
R What went you forth for?
M To buy paper.
R Have you bought any?
M I have bought some.
R How much have you bought?
M A quire.
R For how much?
M Five farthings.
R Of what sort.
M The lesser sort.
R Let me see it.
M See whether it be good or no.

Col. 71. Ruffetus, Monachus.

Unde venis?
Foris.
Quid prodieras?
Ut émerem chartam.
Emistine?
Emi.
Quantam emisti?
Scapum.
Quanti?
Quinque quadrantibus.
Cujus formæ?
Minóris.
Ostende.
Vide num bona sit.

R Truly it is good; for what uſe did you buy it?

M **You aſk ſilly.** What uſe is there of paper but to write?

R Yes, there is another uſe.

M What? tell me.

R **To wrap wares in.**

M I meant of **School-paper**, not of **courſe-paper**; for I am no mercer.

R We uſe paper too to dry up a new writing.

M I know it very well; but that is **blotting paper.**

R And yet is it paper.

M Be it ſo.

R There is then a ſeveral uſe of ~~paper even in the ſchool.~~

M I muſt needs confeſs it.

R I will tell you alſo another ~~uſe, and that moſt common~~ in the ſchool.

M What?

R I dare not tell you without **words of reverence before.**

M What need we to make words of reverence amongſt our ſelves? for words do not ſtink.

R I will tell you then, **ſeeing you will have it ſo.**

M Speak freely.

R **To wipe one's breech** in the **houſe of office.**

M **Fair papers** are not carried

Bona eſt profectò; in quem uſum emiſti?

Ineptè quæris.

Quis eſt chartárum uſus niſi ad ſcribendum?

Imò álius.

Qui? cedó.

Ad merces involvendas.

Intelligébam de *chartâ ſcholaſticâ*, non de *emporéticâ*; non enim ſum mercátor.

Utimur étiam chartâ ad ſiccandum recentem ſcriptúram.

Satis ſcio; ſed *charta* illa eſt *bibula.*

Et tamen charta eſt.

Eſto.

Eſt ergò múltiplex chartæ uſus étiam in ſcholâ.

Cogor fatéri.

Etiam dicam tibi álium uſum, & quidem in ſcholâ frequentiſſimum.

Quem?

Non auſim dicere ſine *præfatióne honóris.*

Quid opus eſt inter nos honórem præfári? non enim verba fœtent.

Dicam ígitur, *quando ita vis.*

Dic liberé.

Ad *tergendas nates* in *latrinâ.*

Illuc non feruntur *chartæ*

ried

ried thither, but those that are already written, and good for nothing.

R What then? yet they are papers.

M But I spake concerning fair paper, and new.

R But in the mean time **you are capt.**

M Be it so indeed; it doth not repent me of this our little disputation.

R But now they go away from their play.

M And let us go away then from this place.

pura, sed jam scripta, eaque inútiles.

Quid tum? chartæ sunt tamen.

At ego de chartâ purâ & novâ loquébar.

Sed ínterim *victus es*.

Sit ità sanè; non me pœniteret disputatiúnculæ hujus nostræ.

Sed jam à lusu discéditur.

Et nos ergò loco cedámus.

Col. 72. *Hugh, Brasius.*

H **Have you any good ink?**

B Why do you ask that?

H That you may give me a little.

B What now, have you none?

H Yes, but I cannot write with it.

B What hinders you?

H Because it is **too thick.**

B Do you not know how to **make it thinner?**

H I have no water.

B Make it thinner with wine.

H I have far less of that.

B What if you made it thinner with vinegar?

H **The paper would sink** thereupon.

B How do you know?

Col. 72. Hugo, Brasius.

Habésne bonum atramentum?

Cur istud rogas?

Ut mihi des aliquántulum.

Eho, non habes?

Imò, sed eo non possum scríbere.

Quid obstat?

Quia *nimis spissum est.*

Néscis *dilúere?*

Non est mihi aqua.

Dílue vino.

Multò minus.

Quid si acéto dilúeres?

Inde charta perflúeret.

Quî scis?

H I have heard it of a maſter that taught me to write.

B And I have heard another thing more ſtrange.

H I pray you, tell me it.

B What will you give me?

H A good pin.

B Hear then what I learn'd of a certain ſchool-maſter of mine.

Ink which is made thin with vinegar, is hardly wip'd out.

H It may be ſo; but in the mean time give me a little for my preſent uſe.

B Hold your ink-horn well and open, I will pour you in ſome.

H Here, pour.

Out upon it! how thin it is!

B Perhaps becauſe there is not gum enough.

H But how bad-coloured it is!

B Make uſe of it if you will, ſuch as it is; for I have no better.

H What ſhall I do then?

B O you fool, can you not mix it well with your pen?

H I have mingled it enough; what can I do elſe?

B Pour again into my ink-horn.

H Hold it nearer: is there enough?

Audívi de quodam magiſtro qui me docébat ſcríbere.

Ego verò áliud audívi magis mirum.

Narra mihi, ſodes.

Quid mihi dabis?

Bonam acículam.

Audi ígitur quid ego dídici ex quodam pædagógo meo.

Atramentum quod acéto liquefactum eſt, ægrè elúitur.

Fieri poteſt; ſed interim da mihi parùm *in præſentem uſum.*

Tene atramentárium tuum bene apertum, ego infundam tibi.

Ecce, infunde.

Vah! quàm liquidum eſt!

Fortaſſe quia non eſt gummi ſatis.

Sed quàm *decolor!*

Utere ſi vis, *quale quale eſt*; non enim hábeo mélius.

Quid ígitur fáciam?

Hem inepte, non potes *penná tuá bene miſcére?*

Miſcui ſatis; quid poſſem prætérea?

Infunde rurſus in cornu meum.

Admove própiùs: éſtne ſatis?

Puer

B **Preſs the cotten with your pen.**

Cómprime pennâ lintéolum.

H I have preſſed it ſo, as it is almoſt drie; what will it be now at laſt?

Ita compreſſi, ut ferè ſit áridum; quid erit tandem?

B Good ink, or truly **indifferent.**

Atramentum bonum, aut certè *mediocre.*

H **The rule of Mediocrity is good,** as we have learned of the maſter. But can any good thing be made of two things that are naught?

Bona eſt Mediocritátis régula, ut ex præcepróre didícimus. Sed nunquid ex duábus malis rebus cónfici poteſt áliquid boni?

B When I ſhall have mingled it, and poured thee ſome in again, you ſhall ſee an experiment.

Ubi miſcúero, & tibi rurſus infúdero, vidébis experimentum.

H I have a great deſire to ſee that.

Ardeo iſtud videndi deſidério.

B Now reach your ink-horn.

Pórrige nunc atramentárium tuum.

H Here, pour in.

Ecce, infunde.

Do ſo, there is enough already.

Obe, jam ſatis eſt.

What waſte is this?

Quæ iſthæc eſt profuſio?

You have given me more then you have kept for your ſelf.

Plus mihi dediſti quàm tibi retinúeris.

B **Stir it together again over and over.**

Commiſce ítrum étiam atque étiam.

H A cook could never **ſtir his pottage** or his ſauce better together.

Nunquam poſſet cóquus ſua *jura* & condimenta meliùs *confúndere.*

B Now make trial at laſt.

Jam tandem fácito periculum.

H Tell me ſome ſentence, that I may learn ſomething in the mean time.

Dic mihi aliquam ſententiam, ut interim diſcam áliquid.

B **Experience** (as is commonly said) **is the mistress of things.**

Have you it?

H Sooner then it could be spoken.

B **It seems you could say it long ago.**

H Who could be ignorant of that which is so common?

B Now let us see.

H The thing will appear better, when the writing is well dried.

B What will you tarry for? It is dried too much already.

H Oh, see how black it is!

B Did not I say true?

H It seems you had sometimes made trial.

B It will appear then that experience is the mistress of things.

H Moreover we gain experience hence, that a good temper is made by the mixture of things.

B Now you begin to play the **profound Philosopher**; and therefore I will be gone.

H **O long discourse about nothing!**

B I am not sorry: otherwise we should have been as **lither as dogs.**

Experiéntia (ut vulgò dicitur) *est rerum magistra.*

Habes?

Dicto citiùs.

Videlicet jampridem tenébas.

Quis illud ignoráret quod est ádeò vulgáre?

Nunc videámus.

Res apparébit méliùs, ubi scriptúra bene deiccáta fúerit.

Quid vis expectáre? Jam siccáta est plus satis.

Oh, vide quàm nigra sit!

Dixíne vere?

Aliquandò periculum fécerás scílicet.

Constábit ígitur experientiam esse rerum magistram.

Quinétiam hinc experímur, ex rerum commixtióne bonum fieri temperamentum.

Jam incipis *áltiùs Philosophari*; itaque discédo.

O longum sermónem de níhilo!

Nihil me pœnitet: alióquin *inerti ótio torpuíssemus.*

The

The Third Book of *School-Colloquies.*

Wherein are contained Diſcourſes of a Maſter with his Scholars.

Colloquiorum Scholaſticorum Liber Tertius.

Cui inſunt Magiſtri Colló-quia cum Diſcipulis.

The Advertiſement.

Theſe Colloquies are to be ſo read of children, that of two that read, one may play the Scholar, and the other the Maſter.

Admonitio.

Hæc púeris ita legénda erunt, ut ex duóbus legentibus, unus diſcipulum, alter præceptorem agat.

Col. 1. *One of the Scholars, and the Maſter.*

Col. 1. Unus ex Diſcipulis, & Præceptor.

D God ſave you, Maſter.
P God ſave you through Jeſus Chriſt.
Are they all got up?
D All except the little ones.
P Is any one ſick?
D None, thanks be to God.
P What are they doing?
D Some **are getting on their clothes**; and ſome are **ſtudying hard already.**
P Is the Uſher with you?
D A good while ago.
P Go to prayers then, and commend your ſelves diligently to the Lord God through Jeſus Chriſt our Mediatour; and afterwards

Salve, Præceptor.
Salve per Jeſum Chriſtum.
An ſurrexérunt omnes?
Omnes præter párvulos.
Numquis ægrótat?
Nemo, grátia Deo.
Quid ágitur?
Alii *ſe induunt*; alii jam *ſtudent gnáviter.*
Adéſtne vobis Hypodidáſcalus?
Jamdúdum.
Ite ígitur precátum, vóſque diligenter commendáte Dómino Deo per Jeſum Chriſtum deprecatórem noſtrum, deinde pérgite

wards go to your books till break-fast time.

D So we use to do, master.

P Truly I believe it; but because you are commonly sleepie and negligent, I therefore admonish you the oftner.

D We thank you, most kinde Master.

Would you have any thing else?

P Speak to my man, to bring me my gown.

in stúdiis vestris usque ad horam jentáculi.

Ita solémus, præceptor.

Credo équidem; sed quia ferè *famiculàs* estis ac negligentes, idcirco ego vos admóneo sæpiús.

Gráviam habémus, præceptor humanissime.

Nunquid vis prætérea?

Dic fámulo, ut togam áffe-rat.

Col. 2. *The Master, The Scholar.*	Col. 2. Ludimagister, Discípulus.
L Was you at the sermon to day?	Adfuistíne hódie *concióni sacræ?*
D I was there.	Adfui.
L Who are your witnesses?	Qui sunt testes?
D Many of my school-fellows, that saw me there, can witness it.	Multi ex condiscípulis, qui me vidérunt, testári possunt.
L But some must be produced.	Sed producendi erunt áliquot.
D I will produce them, when you bid me.	Prodúcam, quum jubébis.
L Who made the Sermon?	Quis *hábuit concióném?*
D Mr. N.	Dom. N.
L At what a clock did he begin?	Quotâ horâ incépit?
D At seven.	Séptimâ.
L Whence did he take his text?	Unde sumpsit *thema?*
D Out of the Epistle of Paul to the Romans.	Ex Epist. Pauli ad Romános.

What

L What chapter?
D The eighth.
L Hitherto you have answered well:
Now let us see what follows.
Have you gotten any thing by heart?
D Nothing, that I can say.
L Nothing? consider a little, and see you **be not daunted**, but be of good cheer.
D Now indeed, master, I can remember nothing.
L Not so much as a word?
D Nothing at all.
L Ho, **you rogue!**
What good have you done then?
D I know not, unless perhaps I abstained from evil in the mean time.
L That indeed is something, if it could be that you should abstain from evil at all.
D I refrained as far as I was able.
L **Suppose it be so**; yet you have not satisfied God, seeing it is written, *Eschew evil, and do good.*
But tell me (I pray you) for what cause went you thither especially? (thing
D That I might learn some-
L Why did you not that?
D I could not.

Quoto cápite?
Octávo.
Adhuc bene respondisti:
Nunc videámus quid sequátur.
Ecquid memóriæ mandâsti?
Nihil, quod referre possum.
Nihílne? cógita paulisper, & vide *ne turbéris*, quin esto ánimo bono.
Certè, præceptor, nihil possum reminisci.
Nè verbum quidem?
Nihil prorsus.
Hem, *vérbero!*
Quid ígitur profeciſti?
Néscio, nisi quòd fortasse interim à malis abstínui.
Istud quidem est áliquid, si modò fieri pótuit ut malo omníno abstinúeris.
Abstínui quoad pótui.
Fac ità esse; non tamen satisfeciſti Deo, quum scriptum est, *Declina à malo, & fac bonum.*
Sed dic mihi (quæso) quâ grátiâ illuc íveras potíssimum?
Ut áliquid addíscerem.
Cur id non feciſti?
Non pótui.

Could

L Could you not, you **knave**? nay you would not, or certainly you did not care.

Non potuisti, *nëvulo?* imò noluisti, aut certè non curâsti.

D I am enforced to confess.

Cogor fatéri.

L What thing enforceth you?

Quæ res te cogit?

D My conscience, which accuseth me before God.

Conscientia mea, quæ me accúsat apud Deum.

L You say well, I wish you speak from your heart.

Rectè dicis, útinam ex ánimo.

D Truly **I speak from my heart.**

Equidem *ex ánimo dico.*

L **Do it may be**; but come on, **what was the reason** why you got nothing by heart?

Ità fieri potest; sed agè, *quid fuit causæ* quámobrem nihil memóriæ mandáveris.

D My own negligence, for **I did not give any great ear.**

Negligentia mea, *non* enim *diligenter audiébam.*

L What did you do then?

Quid ígitur faciébas?

D I fell asleep ever now and then.

Idéntidem dormiébam.

L So you use to do: but what did you the rest of the time?

Ità soles: sed quid agébas in réliquo témpore?

D I thought of a thousand fooleries, as children use to do.

Cogitábam mille inéptias, ut solent púeri.

L Are you **so very a child**, that you could not be attentive to hear the Word of God?

An tu *ádeò puer es*, ut non débeas attentus esse ad Verbum Dei audiendum?

D If I were attentive, I might benefit something.

Sî attentus essem, possem áliquid proficere.

L What have you deserved then?

Quid ígitur meruísti?

D Stripes.

Vérbera.

L You have deserved indeed, and that good store.

Meruísti profectò, ídque largissimé.

I in-

D I ingenuously confess it.
Ingénuè confiteor.

L **From the teeth outward**, I suppose.
Verbo tenus, opinor.

D Nay, verily, from my heart.
Imò, certè, ex ánimo.

L Perhaps so, but in the mean time **get you ready to be whipt.**
Fortasse, sed interim *para te ad plagas recipiendas.*

D Ah master, I beseech you, forgive me.
Ah magister, ignósce, óbsecro.

I confess I have done amiss, but not of an ill purpose.
Peccávi fáteor, sed nullâ ex malitiâ.

L But that so **wretchless negligence** is the next to lewdness.
Atqui tam *supina* ista *negligentia* próximè ad malitiam accédit.

M Truly I do not deny it, but I beseech you mercy for Jesus Christs sake.
Non équidem inficior, sed tuam imploro clementiam per Jesum Christum.

L What will you do then, if I shall pardon you?
Quid igitur fácies, si tibi ignóverò?

D I shall do my duty hereafter, I hope.
Faciam officium meum posthac, ut spero.

L You should have said withall, by Gods help: but you care little for that.
Addendum erat, adjuvante Deo: sed id parùm curas.

D Yes, master, by Gods help, I will perform my duty hereafter.
Imò, magister, adjuvante Deo; præstábo posthac officium.

L Well, **I pardon your fault for your tears sake**; and I pardon you on that condition, that you remember your promise.
Agè, *condóno culpam tuis lácrymis*; tibíque eâ lege ignoscо, ut promisti memíneris.

D I thank you, kind master.
(manissime.
Grátias ago, magister hu-

L **You shall be in special favour with me**, if you be as good as your word.
Eris apud me in máximâ grátiâ, si promissa servâveris.

D God almighty grant that I may do it.
Faxit Deus óptimus máximus ut possim.

I be-

L I beſeech, he may grant it.

Faxit, precor.

Col. 3. *Nathanael the Man, the Maſter.*

N Maſter, there is no body to teach in the ſixth form.
M **What a thing is this?** Where is Maſter Philip?
N **He is ſick in bed.**
M How do you know?
N One of **the ſcholars in his houſe** told me ſo.
M Tell my Uſher.
N He is not in **his ſtudy.**
M How do you know?
N For I **knocke at the doo: three or four times.**
M Tell the teacher of the firſt form, that he ſend one of his boys.
N What if he will not ſend?
M Away you fool; **do you think he hath ſo little wit** as to refuſe? Get you gone, and make haſte.

Col. 3. Nathanael famulus, Magiſter.

Magiſter, nemo eſt qui doceat in ſextâ claſſe.
Quid hoc rei eſt?
Ubi eſt magiſter Philippus?
Morbo detinetur in lecto.
Quî ſcis?
Nuntiávit quidam *ex diſcipulis ejus domeſticis.*
Dic Hypodidáſcalo meo.
Non eſt in *muſæolo* ſuo.
Quî ſcis?
Nam ego *ter aut quater pulſávi oſtiolum.*
Dic primæ claſſis doctóri, ut mittat è ſuis áliquem.
Quid ſi nolit mittere?
Abi inepte; *an putas eum eſſe tam imprudentem* ut recúſet?
Abi, próperа.

Col. 4. *Antony, The Maſter, The Scholar.*

A Maſter.
M How now? what is the matter?

Col. 4. Antónius, Magiſter, Diſcípulus.

Magiſter.
Hem, quid eſt?

Here

A There are ſome that would ſpeak with you.

Sunt quidam qui te conventum volunt.

M Where are they?

Ubi ſunt?

A They tarry for you in the town-ſtreet.

Te expectant in vico.

M I will go to them preſently.

Nunc adíbo.

A But they are in haſte.

Atqui urgent.

M Run before, and bring them into the Court-yard, I will come after you; do ye in the mean time tarry and be quiet. I will be here by and by, that I may ſend you away to ſupper.

Præcurre tu, atque eos intromitte in áream, ego te ſequar; vos interim expectáte cum ſilentio. Mox ego ádero, ut vos ad cœnam dimittam.

D O what a good word is this!

O quàm bonum verbum!

Col. 5. *Canellus, The Maſter.*

Col. 5. Canellus, Præceptor.

C Maſter, what ſhall we ſay to morrow morning?

Præceptor, quid reddémus cras manè?

P I told you openly to day morning before you gave over the ſchool.

Hódie manè palam dixi ante è ſcholâ miſſiónem.

C But I was not there, Maſter.

At ego non áderam, præceptor.

P Ask your ſchool-fellows. For if they ſhould ask me every one ſeveral concerning things that I ſpake openly, I pray thee, when ſhould there be an end?

Roga condiſcípulos. Nam ſi vellent ſinguli me interrogáre de rebus à me palàm dictis, quæſo, quando finis eſſet?

And

And therefore let you be wiser hereafter.

C I will have a care as far as I am able.

P But where was you?

C I was gone abroad.

P Why was you gone abroad?

C That I might look after some business, about which my father writ to me.

P Of whom did you ask leave?

C Of the Usher.

P Why not of me rather?

C Because you were busie.

P What was I doing?

C You were talking with some **Gentlemen** in the Court, that came to speak to you.

P Go your way, now I call it to mind.

Itaque *fac sis posthac prudentior.*

Curábo pro víribus.

Sed tu ubi eras?

Prodíeram.

Quid prodíeras?

Ut curárem negótium áliquod, de quo pater ad me scripserat.

A quo petivísti véniam?

Ab hypodidáscalo.

Cur non à me pótiùs?

Quía eras occupátus.

Quid agébam?

Alloquebáris in áreâ quosdam *viros honorátos*, qui te conventum vénerant.

Abi, nunc recordor.

Col. 6. *The Master, the Man, the Monitors.*

P Ho, Martin!

F Anon, I am here master.

P Call me the five publick monitors hither, whom I chose yesterday for this moneth; do you not know?

F Yes very well, for I my self was there.

P I suppose they are every one in their form. Make haste.

Col. 6. Præceptor, Famulus, Observatores.

Heus, Martíne!

Hem, *præstò sum, here.*

Accerse mihi huc quinque públicos observatóres, quos hesterno die in hunc mensem elégi; nostín'?

Optimè, nam égomet áderam.

Sunt (opínor) in suo quisque auditorio. Festína.

I will

F I will come again as ſoon as can be.

O We are all here, maſter. **What do you pleaſe to command us?**

P It was enough to bid; I am neither Commander nor Magiſtrate. **I gave order to call for you hither**, that I might put you in mind of your duty.

Therefore **hearken and mind diligently.**

You are not ignorant with how great fear of the Lord I choſe you yeſterday in our common hall.

We began with devout prayers; our admonition followed, and our exhortation to **all the company of Scholars** touching the fear of the Lord, and touching manners which become ſcholars which are daily at the ſchool; and then I choſe you five not without the approbation of the beſt youths, whom I thought fit for this employment; at laſt of all, we came to the later prayer and a thankſgiving.

Do not therefore think that action, in which the Name of the Lord hath been called upon ſo ſeri-

Quamprímum redítro.

Adſumus omnes, præceptor. *Quid tibi placet imperáre?*

Satis erat jubére; nec ego ſum Imperátor, nec Magiſtrátus. *Ego vos huc accerſendos juſſi*, ut vos veſtri officii commoneſácerem.

Vos ígitur *attentis aúribus* atque *ánimis audíte.*

Non ignorátis quanto cum timóre Dómini heſterno die palàm in aulâ noſtrâ communi vos elégerim.

Auſpicáti ſumus à ſacris précibus; ſequúta eſt admonítio noſtra, atque exhortátio ad *omnem cœtum ſcholáſticum* de timóre Dómini, déque móribus qui déceant ſtudióſos in ſcholâ quotídie verſantes; deinde non ſine optimórum adoleſcéntium approbatióne vos élégi quinque, quos ad hoc munus idóneos exiſtimavi; poſtrémò, ventum eſt ad ſecundam cum gratiárum actióne precatiónem.

Nè ígitur putétis ludum fuiſſe aut jocum actiónem illam, in quâ Nomen Domini tam ſtu-

ouſly

ously, to be a play or a jest.

And although this function seem both base and abject with them that are unskilful and proud; yet do ye think that service of yours to be both honourable and holy. But if you shall think otherwise, it cannot be that you should rightly discharge your office.

Therefore I exhort you all that I can, and I beseech you for Jesus Christs sake, that in the fear and reverence of God you shew diligence in all those things which you shall conceive to belong to your office.

Let there be far from you therefore all partiality, hatred, favour, study of revenge, and the like, which **carry men away**, and corrupt sound judgment.

Fear not the threats of lewd persons, wherewith they use to deter the minds of young men from their duty.

For what power have they over you? rather fear him who is the Lord, who **hath power of life and death.**

diósè fúerit invocátum.

Ac licèt apud imperítos aut arrogantes hoc munus & vile & abjectum videátur; vos tamen crédite cùm honorificum tum sanctum esse vestrum istud minister̃ium. Quòd si áliter existimábitis, fieri non potest ut múnere vestro rectè fungámini.

Itaque ego vos exhortor quantùm possum, & per Jesum Christum obtestor, ut cum Dei timóre atque reverentiâ diligentiam præstétis in iis ómnibus quæ intelligétis ad officium vestrum pertinére.

A vobis ígitur absit omnis favor, ódium, grátia, stúdium vindicandi, & símilia, quæ *transversos agunt hómines*, & sincérum corrumpunt judicium.

Nè timeátis improbórum minas, quibus illi ánimos adolescentium ab officio solent abstérrére.

Quam enim habent in vos potestátem? pótiùs eum timéte qui vester est Dóminus, qui *vitæ ac necis potestátem habet.*

Let

Let the fear (I ſay) of that ſo great a Prince **be always before your eyes.** Ye ſhall incur (I know) the hatred of ſome wicked and lewd perſons; but let the love and dearneſs of your heavenly Father alone be of more weight with you, then all **the ill will of all men.**

Illíus (inquam) tanti príncipis timor vobis *ob oculos ſemper obverſetur*. Incurrétis (ſcio) in aliquot improbórum ac diſſolutórum ódium; ſed pluris vobis ſit unius Patris veſtri cœleſtis amor & cháritas, quam omnes *omnium hóminum inimicitiæ*.

Be always mindfull of that ſaying, whereby our Saviour and chief Maſter exhorted his Diſciples to conſtancy:

If the world hate you, (quoth he) *know that it hated me before.*

Eſtóte ſemper mémores verbi illíus, quo Servátor noſter & ſummus Præceptor ſuos Diſcípulos, *ad* conſtantiam hortabatur: *Si vos* (inquit) *odit mundus, ſcítote quod me prius ódio habúerit.*

Do not ye therefore **care a pin** for all the threats, offences and grudgings of knaviſh fellows in reſpect of Chriſt himſelf, **ſo long as** ye may faithfully do ſervice to the glory of God.

Vos igitur propter ipſum Chriſtum omnes *flocci fácite* nebulónum minas, offenſiónes, inimicitias; *dúmmodo* glóriæ Dei poſſitis inſervire fidéliter.

Theſe are the things concerning which I thought good now to admoniſh you, **according to the ſhortneſs of the time,** beſides thoſe things which you heard yeſterday in the hall.

Hæc ſunt de quibus nunc *pro témporis brevitáte* vos admonendos eſſe exiſtimávi, præter illa quæ vos in aulâ heſterno die audiviſtis.

We give you hearty thanks, moſt kinde maſter, and we beſeech Chriſt, that he would always increaſe

Máximas tibi grátias ágimus, præceptor humaniſſime, & Chriſtum precámur, ut ſua dona his

his gifts in you.
And we earnestly desire you, that (if it be no trouble to you) you would give us your exhortation written down, that we reading it over sometimes amongst our selves, may fasten it the better in our memory.
I will do that at the first opportunity, seeing ye request a thing which indeed is very honest.
We desire too (if you please) to have of you a little note written of the chief heads of our office, that we may be certified what we are chiefly to mind in this matter.
You put me in minde of this in good time, and so I was resolved a good while ago, but every day one thing after another hath hindred me.
Therefore I will give you such a little note, to wit, which may contain whatsoever belongs to the duties of publick monitors; and ye shall write it out of my copy, which I will keep, to the end that I may deliver it also to other monitors which are like to be hereafter.
Now return ye every man

tibi semper adaugeat.
A te verò vehementer petimus, ut (*si tibi molestum non est*) præscriptam des nobis hortationem tuam, quò illam inter nos quandóque relegentes, *memoriæ tenacius infigámus*.
Id ego faciam *primo quoque tempore*, quando quidem rem sanè honestíssimam postulátis.
Optámus étiam à te (si placet) *commentariolum* scriptum habére de præcípuis officii nostri capitibus, ut simus certiores quid potíssimùm sit nobis hâc in re observandum.
In ipso témpore de hoc admones, & *sic ego jampridem in animo habébam*, sed *me quotidie álind ex álio impedivit*.
Dabo ígitur ejúsmodi commentatiolum, quod videlicet contineat quicquid ad observatórum publicórum officia pertinébit; id autem *describétis* ex ipso *archétypo* meo, quod ideo servare volo, ut cæteris quoque trádere possim tuturis observatóribus.
Nunc redíte in suum quis-

to

	to his form.		que auditórium.
1. ob.	**We go straightway**, Master.	170	*Rectà imus*, Præceptor.

	Col. 7. *Clericus*, *The Master.*		*Col.* 7. Clericus, Magister.
C	Master, may not I and my uncles son go home?		Licétne, magister, ut ego & patruélis eámus domum?
M	To what end?		Quid eó?
C	To my sisters daughters wedding.		Ad nuptias consobrínæ.
M	When is she to be married?	5	Quando est nuptúra?
C	To morrow.		Crástino die.
M	Why will ye go so quickly?		Cur tam citò vultis ire?
C	**To change our cloaths.**		*Ut mutémus vestimenta.*
M	**Ye may go for me**: but on this condition, that you come hither again to morrow to bed.	10	*Per me licet eátis*: hâc tamen lege, ut cras huc redeátis cúbitum.
C	What if my uncle will have us tarry **the latter wedding-day**?		Quid si volet pátruus ut expectémus *repótia*?
M	I know very well, he will not stay you, if so be you tell him on what condition I let you go.	15	Non detinébit vos, satis scio, dúmmodo dicátis ei quâ lege dimíserim.
C	We will tell the truth.	20	Verum fatébimur.
M	Go your way, and take heed of all **distemper**; and cause that your light may shine before all men, that our heavenly Father may be glorified.	25	Abíte, & ab omni cavéte *intemperántiâ*; facitéque ut lúceat lux vestra coram homínibus, ut glorificétur noster ille cœlestis Pater.
C	We trust it will be so, by his assisting of us in all things.		Ità quidem sperámus fore, ipso nos in ómnibus adjuvante.

Col. 8. *Laurence, The Master.*	*Col.* 8. Laurentius, Magister.
L May I not go forth, master?	Licétne exire, magister?
M What cause have you to go forth?	Quæ tibi est eundi cáusa?
L That I may seek some of our country-folks in the market.	Ut quæram in foro áliquem ex nostrátibus.
M What need is there of that?	*Quid istud opus est?*
L I would speak to him, to put my Friends in minde either to bring me some bread, or send me some.	*Mandáre illi volo, ut meos admóneat* de pane mihi aut adferendo, aut mittendo.
M Where bread fails, there all things are to be sold.	*ubi panis déficit, omnia sunt illic venália.*
L That is a common proverb among us.	Istud vulgátum est apud nos provérbium.
M Yea, a very common one every where, so necessary is bread for the life of man.	Imò ubique pervulgátum, ádeò *panis mortálium vitæ est necessárius.*
But to the matter: would you now go abroad?	Sed ad rem: tu nunc prodíre vis?
L If you please, master, lest I loose the opportunity of my business.	Si tibi placet, magister, *ne mei negótii occasiónem amittam.*
M Go your way, and make haste to come again before dinner.	Abi, & *festina ante prándium redíre.*
L Truly I will do my endevour.	Dabo équidem óperam.

Col. 9. *Beatus, The Master.*	*Col.* 9. Beatus, Præceptor.
B May I not go forth with my brother?	Licétne mihi exire una cum fratre?

What

P What cauſe is there?

B That my mother may buy us ſhoes, and then that we **may go to the barber.**

P To what purpoſe?

B **To cut our hair.**

P What need is there now?

B That (if God permit) we may go to morrow to ſee our uncle.

P Go, and come again in due time to your books.

B But, ho boys, bring me a **certificate** from your mother againſt to morrow, or bring a witneſs along with you.

B By God's help, I will have a ſpecial care of it.

Would you have any thing elſe, maſter?

P That you **preſent my ſervice to your mother.**

Quid cauſæ eſt?

Ut mater emat nobis calceos, deinde ut *tonſorem adcámus.*

Quid eó?

Reſectum capillos.

Quid nunc opus?

Ut cras (ſi Dóminus permiſerit) inviſámus patruum.

Ite, & mature, redite ad ſtudium.

Sed, heus púeri, adferte mihi à matre *teſtimónium* in crástinum diem, aut teſtem adducite.

Deo juvante, id curábo diligenter.

Nunquid aliud vis, præceptor?

Ut *meis verbis matrem officiosè ſalutétis.*

Col. 10. *Albertus, The Maſter.*

A Maſter, may we not go to the barber?

P Why ſo?

A To **cut our hair.**

P Ye would willingly go forth ſix times every day: but **tarry till to morrow,** that ye may go with the reſt.

A But the **barber's ſhop** will be throng'd by reaſon of the market.

Col. 10. Albertus, Præceptor.

Præceptor, licétne nobis ire ad tonſórem?

Quid eó?

Ut *capillum tondeámus.*

Libenter quotidie exíretis ſexies: quin *expectate in crástinum diem,* ut eátis una cum cæteris.

Atqui propter forum *turbe erit in tonſtrinâ.*

P What then? ye will have leisure enough to wait.
Get you to your books again.
A As you please, master.

Quid tum? satis habebitis ótii ad exspectandum.
Recipite vos ad studium.
Ut libet, præceptor.

Col. 11. *Bargius, The Master.*

B Master, my father hath sent for me.
P Where is he?
B In the Inne.
P When came he?
B He came but even now.
P Who brought you word so soon?
B He sent his man to me.
P Where is he?
B He tarries for me at the door.
P Why did you not bring him in?
B He would not come in.
P Why so?
B Because (as he saith) he is in haste.
P Call him, that I may speak with him a little; and then go your way; but see you be here again quickly.
B I will go call him.

Col. 11. Bargius, Præceptor.

Præceptor, *accersor à patre.*
Ubi is est?
In *diversorio.*
Quando venit?
Advénit modó.
Quis tibi tam citò nunciávit?
Misit ad me famulum.
Ubi est?
Præ foribus me exspectat.
Cur illum non intromisisti?
Nóluit intráre.
Quid ità?
Quia (ut ait) *festinatione urgétur.*
Voca illum, ut paucis conveniam; deinde abi; *sed cura ut quàm primùm huc adsis.*
Eo vocátum.

Col.

Col. 12. *The Master, Ruscinæus.*

L Where is Martin?
R He is gone to the market.
L Why so?
R To buy a girdle, (as he said.)
L He should not have gone forth without my bidding: But this is nothing to you.
Who shall give you your drinking?
R He said he would come again at two of clock, to give it us.
L What if he deceive you?
R That is not his fashion.
L Unless he come at the hour appointed, put my wife in minde of your drinking; for she hath another key of the buttery.

Col. 12. Ludimagister, Ruscinæus.

Ubi est Martinus?
Ivit ad forum.
Quid eó?
Emptum (ut dixit) *cingulum.*
Injussu meo exire non débuit:
Sed *hoc nihil ad te.*
Quis dabit vobis merendam?
Dixit se horâ secundâ reversúrum, ut det nobis.
Quid si fallat?
Id non est moris ejus.
Nisi ad horam adfuerit, admone uxórem de vestrâ merendâ; habet enim *clavem* álteram *cellæ penuáriæ.*

Col. 13. *The Master, Scarronus.*

P I wonder greatly whence you come now.
S I come again from home, master.
P Why went you home?
S To fetch my bever.

Col. 13. Præceptor, Scarronus.

Demíror unde nunc vénias.
Domo rédeo, præceptor.
Cur íveras domum?
Petítum merendam.

P Why had you not brought it?

Quámobrem non attúleras?

S My mother was busie.

Mater erat occupáta.

P What then? should you go abroad without my bidding?

Quid tum? debuísti exíre injussu meo?

S I ought not, I confess.

Non débui, fáteor.

P What have you deserved then?

Quidnam igitur meruisti?

S To be whipt; but I pray you, master, pardon me.

Plagas pecinere; sed ignosce mihi, quæso, præceptor.

P Why did you not ask leave to go forth?

Cur non *petiisti exeundi potestatem?*

S Because I durst not disturb you.

Quia non audébam te interpellare.

P What was I doing?

Quid agébam?

S You was holding a little book, and reading something.

Tenébas libellum quendam, & legébas áliquid.

P It may be so, but yet ye often disturb me about a smaller matter; wherefore get you ready to be whipt.

Fieri potest, sed vos tamen sæpe me interpellátis ob rem leviórem; nunc igitur *para te ad vapulandum.*

S I pray you, master, pardon me.

Parce mihi, óbsecro, præceptor.

P Let me bethink my self before a little while. Well, I pardon you, both because you confess ingenuously, and because you seem to me to be studious enough.

Sine ut prius cogitem aliquantisper. Agè, parco, tum quia ingénuè confitéris, tum quòd satis studiósus mihi vidéris.

S I thank you very heartily, most kinde master.

Grátias ago máximas, præceptor humaníssime.

Col.

Col. 14. *William, The Master.*	Col. 14. Gulielmus, Ludimagister.
G Master, **I have no paper left to write withall,** will you give me a book?	Præceptor, *non restat mihi charta ad scribendum, visne* dare códicem?
L For what use?	Quem in usum?
G Partly for Colloquies, and partly for Copies.	Partim ad collóquia, partim ad exemplária.
L **Have you set it down in your book?**	*Retulisti in librum tuum?*
G I have set it down.	Réttuli.
L Let me see it.	Ostende.
G Look you where it is, master.	Ecce tibi, præceptor.
L What is that? you have set down eighteen sheets: will you have of the larger paper then?	Quid istud? retulisti octódecim: vis ergò de majóri?
G If you please.	Si tibi placet.
L **Ask my man for it;** and lest he should make any doubt, shew him your book, that he may set the same thing down in his.	*Pete à fámulo;* ac ne dúbiter, ostende illi tuum códicem, ut idem in suum réferat.
G I hear you.	Audio.
L Hear then, and take heed too that you **do not spoil your paper,** for fear **your father be very angry with you.**	Audi, item *cave abutáris chartâ,* nè *tibi pater graviter succénseat.*
G God grant I may make good use of it.	Faxit Deus ut bene utar.

	Col. 15. *Grivetus, The Master.*		Col. 15. Grivetus, Ludimagister.
G	Master, may I go forth?		Præceptor, licétne prodíre?
L	Why so?		Quámobrem?
G	To buy **meat-knives.**		Ut emam *cultellos mensários.*
L	Where are those which you had?		Ubi sunt quos habébas?
G	I left them at home.	5	Relíqui domi.
L	Why so?		Quid ità?
G	Because they were become dull, and **good for nothing.**		Quia jam obtúsi erant, & *inútiles.*
L	Have you any money to buy others?	10	Habésne pecúniam ad emendos álios?
G	My mother gave me some.		Mater dedit mihi.
L	Who shall help you to buy them?		Quis erit adjútor ad emendum?
G	Gerardus.	15	Gerardus.
L	Go verily, and **see you be not contented.**		Ite sanè, & *cavéte ne vobis imponátur.*
G	We will have a care, by Gods help.		Cavébimus, Deo juvante.
L	He indeed helpeth all men, but especially those that refer all things to his honour.	20	Omnes quidem juvat, sed eos potíssimùm qui ad ejus honórem ómnia réferunt.

	Col. 16. *Vernet, The Master, Spatula.*		Col. 16. Vernetus, Ludimagister, Spatula.
V	Master, **may I speak a word or two with you?**		Præceptor, *licétne panca?*
L	Speak.		Lóquere.

We

V We two propounded, if yo thought good ſo, **to go to walk abroad**, whileſt others play.

Nos duo proponebãmus, ſi tibi ità viderétur, *ire*, dum cæteri ludunt, *foràs ambulátum*.

L Whither will ye go abroad?

Quò vultis exíre?

V Into the next ſuburbs.

In próxima **ſuburbána**.

L And what will you do as you walk?

Quid autem **agétis** ambulantes?

S We will hold ſome conference.

Tractábimus colloquium áliquod.

L But of good and honeſt matters.

Sed de bonis & honeſtis re-

S This **fairneſs of the ſeaſon**, and this ſo goodly face of the earth, will afford us ſome honeſt ſubject.

Hæc *témporis ſerénitas*, & tam pulchra terræ fácies, præbébunt nobis honeſtum áliquod argumentum.

L There is never matter of praiſing God wanting, at **leaſt way** to thoſe that truly ſerve him.

Nunquam deeſt Dei laudándi matéria, *duntaxat* veris ejus cultóribus.

S Never indeed; but that we may return to the purpoſe, (maſter) will you give us leave to go abroad out of the city?

Nunquam profectò: ſed ut ad propóſitum revertámur, permittes nobis (præceptor) extra urbem prodíre?

L Unleſs your conſtant fidelity, and **true love to learning**, were well known to me, I would never give you leave; eſpecially ſeeing **naughty youths** have ſo often beguiled me in this kind. Go ye therefore abroad, and **come home again to ſupper in due time.**

Niſi mihi perſpecta eſſet veſtra perpétua fidélitas, & *veris amor literárum*, nunquam permítterem; præſertim cùm *pravi adoleſcéntes* me ſæpe in hoc génere ſefélleriint.

Vos ígitur prodíte, & *matúrè ad cœnam revertímini*.

Col.

Col. 17. *Isay, The Master.*	Col. 17. Isaias, Ludimagister.
I. Master, may I not go abroad?	Præceptor, licétne prodíre?
L. Whither do you desire to go abroad?	Quò prodíre cupis?
I. To the Tailor.	Ad Sartórem.
L. Why so?	Quid ró?
I. To take my breeches.	Petitum *femorália*.
L. Are they made already?	Jámne facta sunt?
I. They are, as I think.	Sunt, ut opínor.
L. You do well to say, I think, because the thing is uncertain.	Rectè *opínor* dicis, quia res incerta est.
I. But he promised me them against this day.	Atqui promíserat mihi in hunc diem.
L. What if he deceive you?	Quid si fallat?
I. It will be no marvel.	Nihil mirum fúerit.
L. Now you have spoken truth too: for tradesmen seldom perform their word at the time promised.	Nunc quoque verè loquútus es: *nam rarò ad promissum tempus fidem præstant artífices.*
I. Nevertheless, master, I will go see, if you will give me leave.	Víso tamen, præceptor, si mihi permittis.
L. I do not hinder you.	*Nihil impédio.*
I. Would you have any thing, master?	Nunquid vis, præceptor.
L. Yes, that you make haste, that you be not away at your lesson.	Imò, ut próperes, *nè desis prælectióni.*
I. You do well to put me in mind; I am going.	Bene mones; ábeo.

Col.

Col. 18. *Caius, The Master.*	Col. 18. Caius, Præceptor.
C May we not go forth?	Licétne prodíre.
P Whither?	Quó?
C Home.	Domum.
P How now? to gad home so often?	Hem, tam sæpe ire domum?
C My mother commanded that I and my brother should go home to her.	Mater jússerat ut ego & frater se adirémus domum.
P For what reason?	Cujus rei grátiâ?
C That our maid might look our clothes.	Ut ancilla *vestimenta* nobis *excúteret.*
P What is that? Have you any lice?	Quid istud? *Súntne vobis pediculi?*
C I, and a great many indeed.	Et quidem multi.
P Why did you not tell my wife so much?	*Cur uxórem meam non admonuístis?*
C We durst not.	Non ausi sumus.
P As though indeed she was so hard to be spoken to.	Quasi verò illa sit *usque adeò difficilis.*
She hath a maid chiefly for that purpose, to see you be all kept cleanly; neither are you ignorant of it, but ye are glad ye have an occasion offered you to go see your mother.	Ancillam habet eâ potíssimùm grátiâ, ut vestram *omnium curet munditiem*; nec vos ignorátis illud, sed gaudétis matris invisendæ occasiónem vobis dari.
Do ye tarry therefore; and I will take order to morrow that your clothes be lookt. (us.	Vos ígitur manéte; cras ego curábo ut vobis excutiantur vestes.
C But our mother will chide	Sed *mater nos objurgábit.*
P I will pacifie her: do you rest you contented.	*Egomet eam placábo: quiéscite.*

Col.

	Col. 19. *Tornator, The Master, The Scholars.*	Col. 19. Tornator, Ludimagister, Discipuli.
T	Master, may I go home to morrow?	Præceptor, licétne cras ire domum?
L	Why so?	Quid eó?
T	To fetch some bread.	Petitum panem.
L	Have you none left?	Non tibi restat?
T	There is some left indeed, but a very little.	Restat quidem, sed parùm ádmodum.
L	What doth your brother? is he to go with you?	Quid frater? éstne tecum itúrus?
T	My father commanded so.	Jussit pater.
L	When met you with him?	Quando convenisti illum?
T	On Thursday, when he came into this city.	Die Jovis, quum veniisset in hanc urbem.
L	Where saw you him?	Ubi illum vidisti?
T	At the market.	Apud fórum.
L	Do you not lie?	Non mentíris?
T	I do not lie.	Non méntior.
L	How will you prove it?	Unde probábis?
T	There are some of my school-fellows which were there.	Sunt ex condiscípulis qui áderant.
L	Who are they, without any more ado?	Qui *tandem?*
T	Here are Blasius and Audax.	Adsunt Bláśius & Audax.
L	Is it true, boys?	Éstne verum, púeri?
D	Altogether true.	*Omnino verum.*
L	How do you know?	Quî scitis?
D	We saw his father, and heard those very words.	Vidimus ejus patrem, & audívimus ipsa verba.
L	If it be so, I give you leave to go home with your brother.	Si ità est, permitto ut eas domum cum fratre.

Fare

D Fare you well, Maſter.
L **The Lord God have you in his keeping.**
T We wiſh you the ſame with all our hearts.
L But, do you hear, when will you be here again?
T To morrow at even, by Gods help.
L See you remember your promiſe.
T I will have a care.
L Verily, as you uſe to do.
T Nay, I hope, better. Would you have any thing?
L That you **commend me to your father and mother.**
T I will do it with all my heart; farewel again, maſter.
L And fare ye well too, but **walk leaſurely,** becauſe of **the heat of the ſun.**
T So we uſe to do.

Vale, præceptor.
Vos ſervet Dóminus Deus.
Idem tibi precámur ex ánimo.
Sed heus, quando huc aderitis?
Cráſtino die véſperi, Deo juvante.
Cura ut promiſſi memíneris.
Curábo.
Scílicet, ut ſoles.
Imò méliùs, ſpero.
Nunquid vis?
Ut *verbis meis ſalútem dicas parèntibus.*
Fáciam libenter; iterum vale, præceptor.
Vos quoque valéte, at *lento gradu ambuláte*, propter *æſtum ſolis.*
Ità fácere ſolémus.

Col. 20. *The Maſter, Villarianus.*

M **What means it, that you have been away this whole week?**
V I was of neceſſity to tarry at home.
M Why ſo?
V That I might be with my mother, who was ſick.
M What ſervice did you to her?

Col. : 0. Magiſter, Villarianus.

Quid ſibi vult, quòd *abfúeris hâc totâ hebdómadâ?*
Opórtuit me manére domi.
Quámobrem?
Ut matri adeſſem, quæ ægrotábat.
Quod illi officium præſta-

I read

V I read pretty often to her.
M What did you read?
V Something out of the Scriptures.
M That was a holy and a commendable piece of service. I wish all would so give themselves to the Word of God.
But what, did you nothing else?
V As oft as there was need, I helped our maid to tend upon her.
M Are these things all true?
V I have a **ticket**.
M Bring it out.
V Look you.
M Who writ it?
V Our man, in my mothers name.
M **I acknowledge his hand**, because you have often brought me one from him.
V May I then go into my seat?
M Why should you not, seeing you have given me satisfaction?
V I thank you, master.

10 Sæpius ei legébam.
Quid legébas?
Aliquid ex sacris Literis.
Sanctum istud & laudábile
15 ministérium. Utinam sic
omnes studérent Verbo
Dei.
Sed quid, nihil agébas præ-
20 térea?
Quóties opus erat, illi mini-
strábam cum ancillâ;
Hæccine vera sunt omnino?
25 Hábeo *testimónium*.
Profer illud.
Ecce.
Quis scripsit?
Fámulus noster, matris nó-
30 mine.
Agnosco ejus manum, quia
sæpe, ab illo mihi attu-
listi.
35 Licétne igitur redíre in se-
dem meam?
Quidni líceat, cùm mihi
satisféceris?
40 Grátias ago, præceptor.

Col. 21. *Lactus, The usher.*

L Master, may I go abroad?

Col. 21. Lactus, Hypodidáscalus.

Præceptor, licétne mihi prodíre?

What

H What cauſe have you to go forth?
Quæ tibi eſt prodeundi cauſa?

L I muſt go to the market.
Eſt mihi eundum ad forum.

H Why ſo?
Quid eò?

L To buy leather.
Ut emam *coriam.*

H For what uſe?
In quem uſum?

L For ſhooe-ſoles.
Ad calceórum ſóleas.

H Who ſhall help you in the buying?
Quis te adjuvábit in emptióne?

L A towne-man to whom my father gave this order.
Quidam oppidánus cui hoc mandávit páter meus.

H You ſhould have come to me with the reſt that went abroad to the market.
Debúeras adíre me cum cæteris qui ad forum prodiérunt.

L I was buſie.
Occupátus eram.

H Wherein?
Quâ in re?

L In writing a letter to my father.
In ſcribendis ad patrem literis.

H When will you ſend it?
Quando eas dabis?

L To day, if I ſhall meet with any of our town in the market.
Hódie, ſi quem in foro noſtrátium offéndero.

H Go your way, and remember to be here at the uſuall hour.
Abi, & memíneris ad horam ſólitam adeſſe.

L I will remember.
Memínero.

Col. 22. *Arator, The Maſter.*

A Maſter, I went out by your leave at one of clock; and now I am come again.
Præceptor, tuo permiſſu horâ primâ prodíeram; nunc rédeo.

L Have you diſpatch'd your buſineſs? (God
Curáſti negótium tuum?

A I have diſpatch'd, I thank
Curávi, grátia Deo.

Col. 22. Arator, Ludimagiſter.

L It is well done; what a clock is it?

A It is at hand of two.

L Call me my man, and then go to your beer with the rest.

Factum bene; quota est hora?

Instat secunda.

Voca mihi famulum, deinde ito ad merendam cum cæteris.

Col. 23. *Eusebius. The Master.*

Col. 23. Eusebius. Præceptor.

E Master, will you lend me a little money?

P What need have you of money?

E To satisfie Sylvius.

P How much do you owe him?

E Three half-pence.

P Upon what account?

E Because he writ me some Colloquies.

P Let me see them.

E See, if you please.

P Go to the usher, bid him give you as much as you desire.

E I thank you, master.

P You have no reason to thank me, but set it down in your book.

E But I have set it down already.

P It is well done; let my usher see it.

Præceptor, vísne mihi mútuo dare, aliquantum pecuniæ?

Quid opus est tibi pecunia?

Ut Sylvio satisfaciam.

Quantum debes illi?

Assem cum semisse.

Quocúnque?

Quia scripsit mihi aliquot Colloquia.

Ostende.

Vide, si placet.

Adi Hypodidascalum, dicut det quantum petis.

Grátias ago, præceptor.

Non est quod agas; sed *refer in codicem tuum.*

Quin jam retuli.

Factum bene; ostende ipsi Hypodidascalo.

Col.

Col. 24. *Blasius, The Master.*		Col. 24. *Blasius, Ludimagister.*
B Master, may I go to my **Guardian?**		Licétne mihi, præceptor, adíre *Tutórem?*
L What reason makes you?		Quæ te causa movet?
B He bade me come and meet him to day, if I had any leasure.		Jússerat ille ut se hódie convenírem, si licéret per ótium.
L When did he bid you?		Quando jússerat?
B Now three days ago.		Nudiustértius.
L Where saw you him?		Ubi illum vidísti?
B In the open place which is over against the Church.		In áreâ quæ est è regióne templi.
L But see you do not lye.		At *vide ne mentiáris.*
B **God forbid I should lye.**		*A me abest mendácium.*
If you will; **I will bring some of my school-fellows that were there to witness.**		Si vis, *duos testes ex condiscípulis, qui mecum fuérant.*
L Who are they?		Qui sunt illi?
B Daniel and Corderius; **will you have me go call them?**		Daniel & Corderius; *visne ut eos accersam?*
L Tarry, I shall meet with them.		Mane, ego illos convéniam.
But tell me, what doth your guardian stand in need of your help?		Sed dic, quid eget tutor óperâ tuâ?
B To write down something.		Ad áliquid describendum.
L At what a clock then will you go to him?		Quâ ígitur horâ vis illum adíre?
B Now, if you please.		Nunc, si tibi placet.
L When will you come back again hither?		Quando huc redíbis?
B **As soon as he shall have done with me.**		*Cùm primùm me demíserit.*

L Now go your way, and **commend me heartily to him.**

B I will do it with all my heart.

Nunc abi, atque *illi ex me dic salútem plúrimam.*

Fáciam libenter.

Col. 25. *Scriba,* *The Master.*

Col. 25. Scriba, Magister.

S Master, my father invites you to dinner, if it pleases you.

M Is he alone?

S He is all alone (I suppose) besides **the folks of our own house.**

M Excuse me to him, for I was just now invited to another place. Yet **thank him from me.**

S Would you any thing else?

M Nothing, but that you **come to the school again in good time.**

S In good time, by God's help.

Præceptor, pater te invítat ad prándium, si tibi placet.

Estne solus?

Solus (opinor) præter *domésticos.*

Excúsa me illi, jam enim aliunde invitátus eram.

Age tamen *illi meis verbis grátias.*

Nunquid vis áliud?

Nihil, nisi ut *matúrè ad schólam rédeas.*

Matúrè, juvante Deo.

Col. 26. *Gasper,* *The Master.*

Col. 26. Gasper, Ludimaster.

G May I not go abroad, Master?

L Whither?

G First to the botchers, and

Licétne prodíre, præceptor?

Quó?

Primùm ad sartórem, then

	then to the barbers.	deinde ad tonsórem.
L	Why to the botcher?	Cur ad sartórem?
G	That I may **get my stockings mended.**	Ut *curem tibiália reficienda.*
L	Are they **torn**?	Súntne *laceráta?*
G	So torn, that **I can scarce put them on.**	Adeò laceráta, *ut vix indúere possim.*
L	Why to the barber?	Cur ad tonsórem?
G	That I may let him see **a boyl which is risen upon my thigh** within these few days.	Ut illi ostendam *ulcus quod mihi* his diébus *suborcum est in fémore.*
L	Uncover it, that I may see it.	Détege, ut vídeam.
G	See it, seeing you have a desire so.	Vide, quando ita tibi placet.
L	It is **a felon.**	Est *furúnculus.*
G	**So I thought.**	*Ita conjiciébam.*
L	When you shall have opened it to the barber, intreat him **to lay a plaister for a boyl to it.**	Cum aperúeris tonsóri, roga illum ut *emplastrum úlceri aptum adhíbeat.*
G	I will do as you perswade me.	Fáciam ut suades.
L	But is there any body that will go with you?	Sed nunquis est qui tecum prodíre velit?
G	Yes, *John Fluvian.*	Imò, Joannes Fluvianus.
L	What business hath he?	Quod habet negótium?
G	He will go to the barber too.	Tonsórem quoque vult adíre.
L	Go together then, and come again so.	Ite ígitur unà, & redíte simíliter.
G	Would you have any thing else?	Nunquid vis prætérea?
L	That you hasten your coming back, **lest you forget your drinking.**	Ut maturétis réditum, nè *merendâ vestrâ mulctémini.*

	Col. 27. *Francis, The Master.*	*Col.* 27. Franciſcus, Ludimagiſtrum.
F	Master, may we go abroad?	Præceptor, licétne nobis prodíre?
L	Are ye many that would go?	Eſtíſne multi qui prodíre vultis?
F	Almoſt all.	Ferme omnes.
L	What means this?	Quid hoc ſibi vult?
F	There is a market to day: hence it is, that almoſt every one would buy ſomething for himſelf.	Eſt hódie mercátus: inde fit, ut ferè quiſque velit áliquid émere.
L	Now I am too buſie to take notice of the reaſon of every one's going abroad; go therefore to the uſher, that he may take notice; and if he have leaſure, let him go along with you.	Nunc ego ſum occupátior quàm ut ſingulórum prodeundi cauſam poſſim cognóſcere; adíte ígitur *ſubdoctórem*, qui cognoſcat; & ſi vacat, vos dedúcat ipſe.
F	We thank you, moſt kinde maſter.	Grátias ágimus, præceptor humaníſſime.

	Col. 28. *The Maſter, Theophilus.*	*Col.* 28. Magiſter, Theophilus.
M	Did you meet with Peter then to day?	Hódie ígitur Petrum convenísti?
T	To day.	Hódie.
M	Where?	Ubi?
T	In the temple.	In templo.
M	At what a clock?	Quotâ horâ?
T	At eigh a clock in them orning.	Octávâ matutinâ.

Did

M Did you ask him when he was to come to the ſchool?

T I did ask him.

M What ſaid he?

T I know not, quoth he.

M You ſhould have perſwaded him to come again.

T I did that indeed, and at large.

M You did well; but what anſwer did he make you?

T That his father kept him ſtill to gather fruits.

M What if you write to his father himſelf concerning the ſtate of our ſchool? for perhaps he will be moved to ſend his ſon back the ſooner.

T If you think good ſo, I will do it, and that very carefully.

M Do it therefore **with the firſt opportunity.** But do you hear me? **write very largely, and then let me ſee your letter, before you ſend it away.**

T **I will be ſure to do it,** Maſter.

Nunquid rogâſti quando repetitúrus ſcholam?

Rogávi.

Quid ille?

Néſcio, inquit.

Debuiſti illum ad réditum cohortári.

Id ego feci, & multis quidem verbis.

Bene feciſti; ſed quid ille reſpondit?

Se adhuc à patre detinéri ad fructus colligendos.

Quid ſi ad ipſum patrem ſcribis de ſtatu noſtro ſcholáſtico? fortaſſe enim movébitur ut filium citiùs remittat.

Si tibi ità vidétur, fáciam, ádque diligenter.

Fac ígitur *primo témpore.* Sed audi: *ſcribe planiſſimè*, deinde *literas tuas mihi oſtende, priuſquam des perferendas.*

Sédulo fáciam, præceptor.

Col. 29. *Farrarius, The Maſter.*	*Col.* 29. Farrarius, Præceptor.
F Maſter, may I go forth?	Præceptor, licétne exíre?
M **Whither muſt you go?**	*Quò tibi eundum eſt?*
F To the barber.	Ad tonſórem.

M	**Have you no other business?**		*Non est tibi aliud negótium?*
F	From the barber, **to go to buy points**; and to get me from thence to the shoo-maker.		A tonsóre, *ire emptum lígulas*; illinc me ad sutórem conferre.
M	Why to the shoo-maker?		Cur ad sutórem?
F	That he **may set a tab on one of my shooes.**		Ut *unis ex cálceis meis annectat corrígiam.*
M	When will you have dispatch'd all those things?		Ista óninia quando conféceris?
F	**Within an hours time.** I hope.		*Intra horæ spátium*, ut spero.
M	There will be a many perhaps tarrying in **the barbers shop.**		Erunt multi fortasse in *tonstrínâ* expectantes.
F	It may be so; but if I shall see I must tarry there too long, I will stay till Saturday.		Fieri potest; sed si vídero diútiùs mihi morandum illic esse, expectábo in diem Sábbati.
M	Is there any body else would go abroad?		Estne álius qui prodíre velit?
F	Pontanus said he would buy some paper.		Pontánus ait se velle chartam émere.
M	Do you know he wants it?		Scísne illi opus esse?
F	I do know.		Scio.
M	Go both together then; and **be sure that each dispatch his business, that you may not prove truants.**		Ite igitur unà; *curáte diligenter suum uterque negótium, nè sitis cessatóres.*
F	By God's help, we will have a care.		Deo juvante, curábimus.

Col. 30. *Carbonarius, The Master.* — *Col.* 30. Carbonarius, Præceptor.

C	May I go abroad?	Licétne exire?

Whither?

P Whither?
C To the Tailor.
P Why ſo?
C That he may take meaſure on me to make me a coat.
P What have you to make it of?
C Black cloth.
P Where is it?
C In my cheſt.
P But what Tailor have you?
C Peter Sylvius.
P Is he a good workman?
C I have heard ſo, and he is one that my father knows, and he bade me go to him.
P Where dwells he?
C In the Spittle-ſtreet.
P It is not very far off. See you do not run roving up and down.
C I will have a care.
P They eaſily get leave of me, that never beguile me.
C God forbid that ever I ſhould deceive you.

Quó?
Ad Sartórem.
Quid eó?
Ut *mihi túnicam faciendam* metiátur.
Quæ tibi eſt matéria?
Niger pannus.
Ubi eſt?
In arcâ meâ.
Sartor autem quis tibi eſt?
Petrus Sylvius.
Eſtne *peritus artifex?*
Sic audívi, & *eſt notus patri meo*, qui juſſit ut illum adírem.
Ubi hábitat?
In vico Xenodóchii.
Non nimis longè eſt.
Cave, *diſcurras.*
Cavébo.
Facilè à me véniam ímpetrant, qui nunquam fallunt.
Avertat Deus ut unquam fallam.

Col. 31. *Luterinus, The Maſter.*

L Maſter, may I ſpeak a word or two?
P Speak what you will.
L When you ſay ſometimes,

Col. 31. Luterinus, Præceptor.

Præceptor, licétne pauca?
Lóquere quid velis.
Quum interdum dicis alito

to ſome of us, *Where are the bellows?* or, *Reach me the bellows*, it doth not appear whether *follis* be of the maſculine or feminine gender.

P I confeſs it doth not appear; what then?

L How can we know then?

P Why did you never aſk me this?

L We aſk you ſo many things ſo often, that we are afraid leſt we ſhould be troubleſome to you.

P **Be it indeed I ever made ſhew of that: on the contrary, I love you the more, the more often you aſk me.**

For what do I more deſire, then that I may once ſee you both very **good men and brave ſcholars?**

L **We give you hearty thanks,** moſt kind maſter.

P I and you owe that thanks to our God, who onely of his goodneſs hath given us both a good will.

L He grant that we may always uſe this bleſſing well to his glory.

But I pray you tell me, of what gender is *follis?*

P Of the maſculine.

L But I ſhould rather have ſaid of the feminine.

cui noſtrûm, *ubi eſt follis?* vel, *Cedò follem*, non appáret utrûm *follis* ſit maſculíni an fœminíni géneris.

Non appáret, fáteor; quid tum?

Unde ígitur ſcire póſſumus?

Cur me hoc nunquam rogâſtis?

Tam multa tam ſæpe interrogámus, ut vereámur nè tibi moleſti ſimus.

Quaſi verò iſtud unquam præ me feram: contrà, *eò magis amo vos, quò me rogátis ſæpius.*

Quid enim magis cúpio, quàm ut aliquando vos vídeam & *óptimos & doctiſſimos.*

Habémus grátiam máximam, præceptor humaníſſime.

Eam grátiam ego & vos Deo noſtro debémus, qui ſolus ſuâ bonitáte utriſque bonam dedit voluntátem.

Faxit ille ut hoc beneficio rectè ſemper utámur in ipſius glóriam.

Sed dic, quæſo, *follis* cujus eſt géneris.

Maſculíni.

At ego pótiùs fœminíni dixiſſem.

Why

P Why ſo?

L Becauſe *pellis* is ſuch, which is ſet down in the grounds for an example.

P You did not gueſs that amiſs. For nouns that end in *is*, as *pellis*, are for the moſt part feminines.

L Not all then?

P **There is ſcarce any rule ſo general, but it hath an exception.**

Follis, therefore doth fall under an exception, becauſe it is a maſculine. So ſome others, as *ignis*, *piſcis*, *axis*, &c.

L But how ſhall I know them?

P You will quickly know them when you come to the Grammar-rules. But in the mean time **mind them diligently that ſpeak Latine, and be ſure to ſet your ſelf to imitate them.**

L But, maſter, that is a great while to.

P **Rome was not built in one day.**

L Experience teacheth us ſo much. But my father would fain ſee me a ſcholar in a years time.

P And I would fain ſee that in a days time.

But what ſhould one do?

He muſt wait for a time in all things.

Quámobrem?

Quia tale eſt *pellis*, quod eſt in *rudimentis* pro exemplo póſitum.

Nè abs re id conjiciébas. Nam *is* finíta, quale eſt *pellis*, magnâ ex parte fœminina ſunt.

Non ígitur omnia?

Vix ulla eſt tam generalis régula, quæ exceptióne cáreat.

Follis ígitur ſub exceptióne cadit, quia maſculínum eſt. Sic áliquot ália, *ignis*, *piſcis*, *axis*, &c.

Sed unde illa dignoſcam?

Fácilè cognoſces, quum perveneris ad Grammáticæ régulas. Sed interim *Latinè loquentes attentè obſerva, téque ad eórum imitatiónem diligenter accómmoda.*

At iſtud longum eſt, præceptor.

Non fuit niſi longo témpore præclára ædificia.

Experiéntia nos iſtud docet. At pater meus vellet me ánnuo ſpátio doctum vidére.

Ego verò iſtud unius diéi ſpátio vidére vellem.

Sed quid agas?

Omnibus in rebus expectandum tempus eſt.

Your

	Your father, because he hath no learning knoweth not what learning is worth, nor with what great pains it is gotten.	Pater tuus, quia *non didicit líteras, nescit quid doctrína váleat*, neque quantis labóribus illa comparétur.
L	You say true; but what answer can I make him, when he complains to me of the long time in getting learning?	Verum dicis; sed quid illi respondére possum, quum *apud me conquéritur de témporis longi spatio in discendis líteris.*
P	I will teach you, as we are at supper; now go and play with the rest, that I may go again to my study.	Docébo te *inter cœnandum*; nunc ito lusum cum cæteris, ut *me in musæum recípiam.*
L	I pray you, master, pardon me, that I have interrupted you.	Ignosce mihi, quæso, præceptor, quòd te interpelláverim.
P	You have not interrupted me at all, because I was not busie.	*Nihil me interpellásti, non enim occupátus eram.*
	Besides, if it had been a trouble to me to hear you, could not I put you off till another time?	Præterea, si te audire mihi molestum fuisset, nonne póteram *te in áliud tempus rejícere?*
L	You might have done that at your own pleasure.	*Tuo jure id póteras.*
P	Go your way then.	Abi ígitur.
	Col. 32. *Castronovanus, The Master.*	*Col.* 32. Castronovanus, Præceptor.
C	God save you, master.	Salvus sis, præceptor.
P	You come luckily.	*Auspicáto ádvenis.*

What

C What do you say?

C My father intreats you, that we may go together for our recreation, into his Orchards in the suburbs.

Quid núntias?

Orat te pater meus, ut *ánimi causâ* eámus una in hortos suos suburbános.

P The fairness of the weather invites us to that matter, and now we keep holy-day.

Ad eam rem nos invitat *serénitas, & nunc sumus feriáti.*

But what shall we see there worth the looking on?

Sed quid illic *aspectu jucundum* vidébimus?

C Several and fair trees with their fruits, and a wonderful variety of herbs and flowers.

Várias & pulchras árbores cum suis frúctibus, item herbárum & florum miram varietátem.

P There is nothing more pleasant then those things at this time.

Nihil est illis rebus hoc témpore jucúndius.

C Such is the bounty of God towards us.

Ea est Dei erga nos benefícéntia.

P Which indeed we ought to extoll every day.

Quam quidem *assíduis laudibus prósequi* debémus.

C But I am afraid lest we should make our father to tarry for us.

Sed *vércor* ne *patri in morâ simus.*

P Tarry a little till I take my other gown, that I may be the more nimble to walk.

Tantísper exspécta dum togam muto, ut sim *ad ambulandum expedítior.*

I am now ready; let us go now.

Jam parátus sum; nunc eámus.

But is your father at home?

Sed éstne domi pater?

C He tarries for us at the door.

Præ fóribus nos expectat.

P It is very well, see that you make him a handsome leg.

Bene res habet, vide ut eum decenter salútes.

C We have been often admonished about this matter,

De hoc, te docente, sæpe

whilest

	whilest you taught us.	admóniti sumus.
	Col. 33. *David, The Master.*	*Col.* 33. David, Ludimagister.
D	My father hath him heartily commended to you.	*Pater meus tibi salutem plúrimam dicit.*
L	Say you so? when came he out of the countrey?	Ain' tu? *quando rure rédiit?*
D	But yesterday.	Heri tantúm.
L	How doth he?	*ut valet?*
D	Very well.	*Optimé.*
L	And where is your mother?	Mater verò ubi est?
D	She is in France yet.	Adhuc est in Galliâ.
L	Where in France?	Ubi in Galliâ?
D	At Orleans.	Auréliæ.
L	What do you hear of her?	De illâ quid audítis?
D	That she was in good health, by Gods blessing.	Esse bonâ valetúdine præditam, Dei beneficio.
L	The Lord God have her in his keeping.	*Dóminus Deus coaservet eam.*
D	So I wish.	Ità precor.
L	Recommend me again very heartily to your father.	*Dic vicissim patri salutem plúrimam verbis meis.*
D	I will be sure to do it.	*Fáciam sedulò.*
	Col. 34. *Buchod, The Master.*	*Col.* 34. Buchodus, Ludimagister.
B	Master, may I speak a word or two?	Præceptor, licétne pauca?
L	Speak and welcome.	*Dic liberé.*
B	Why do we not say *hic arbor*, as well as *hic labor?*	Cur non dícimus *hic arbor*, sicut *hic labor?*
	Likewise why do we not	Item cur Genitívum *árboris*

pro-

pronounce the Genitive case *árboris* with the last syllable save one long, as we do commonly in other nouns of that same termination?

L Because use of speaking hath approved it, otherwise. For Analogy hath not place every where: but where it fails, we must follow their fashion, who have spoken well and purely. For even Latine it self doth consist more in use and authority than in reason.

B Give therefore an authority concerning the noun *arbor*.

L *Arboris excelsæ truncus*, stock of a rotten tree, in Virgil. Do you not plainly see both the gender and the accent?

B I see it, master. But are there no others of the same accent?

L First of all, all Greek nouns, as, *Castor, Cástoris*; and so *Hector, Nestor*, & the like. Likewise these two the neuter gender; *Æquor æquoris*; *marmor, mármoris*. There are also certain adjectives; as *memor, mémoris*; and *immemor* compounded of it.

non proferimus penultimâ longâ, ut fere in cæteris nominibus terminationis ejusdem?

Quia *loquendi usus áliter probavit*.

Nec enim *ubique locum habet Analogia: sed ubi ea defecit, sequendus est eorum usus qui recte & pure loquuti sunt*.

Nam ipsa Latinitas plus & authoritate máxis quàm ratione constat.

Dá igitur authoritatem de nomine *Arbor*.

Arboris excelsæ truncus, apud Virgilium.

Nonne hic manifestè vides & genus & accentum?

Video, præceptor. Sed sunt ne alia eodem accentu?

Imprimis, Græca omnia, ut *Castor, Cástoris*; sic *Hector, Nestor*, & similia.

Item hæc duo neutrius generis; *Æquor, æquoris*; *marmor, mármoris*.

Sunt & adjectiva quædam; ut *memor, mémoris*, & ex eo compositum *immemor*.

Such

Such are also the compounds of *decus* and *corpus*, as *indecor, indécoris*; *tricorpor, tricórporis.*

But you will quickly by your self find out these things which are noted amongst the Grammarians.

For that age of yours requires every day more and more diligence.

¶ **Moreover, you will better remember those things which you have found out by your own labour and diligence.**

B I give you thanks, most kind master, that you do not onely teach me, but also admonish me with so much gentleness.

L You do well: but in the mean time I would have you remember to **acknowledge you have it from God only**, whatsoever good thing accrues unto you by my labour.

¶ For **we labour in vain in teaching, unless God's blessing attend our labours.**

You know that of the Apostle:

Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.

Tália quoque sunt ex *decus* & *corpus* compósita, ut, *indécor, indécoris*; *tricorpor, tricórporis.*

Sed hæc apud Grammáticos annotáta facilè per te invénies.

Nam ista ætas tua majórem índies requirit diligéntiam.

Huc accédit, quòd hæc ipsa, quæ tuo labóre & diligéntiâ invéneris, firmiórem tibi ménti memóriâ.

Ago tibi grátias, humanissime præceptor, quòd me tantâ humanitáte non solùm doces, sed étiam admónes.

Bene facis: sed interim volo memineris *soli Deo acceptum referre*, quicquid boni ex labóre meo in te proficíscitur.

Frustrà enim *docendo laborémus, nisi laboribus nostris divinus favor accésserit.*

Nosti illud Apóstoli:

Neque qui plantat est áliquid, neque qui rigat, sed qui dat incrementum Deus.

Truly

B Truly we ſhould **be very dull**, if we ſhould be ignorant of thoſe things, which you inculcate ſo often and ſo diligently upon us.

L It behoveth you both, to remember and call them to minde ſo much the more diligently.

But now it is time for you to get your ſelf again to your **daily taſk**.

And I in the mean time will mew my ſelf up in my little ſtudy.

Col. 35. *The Maſter, Oliver.*

P Say in Latine, *A Book*.

O *Liber*.

P *Liber*, of what gender is it?

O Of the Maſculine.

P How know you?

O By the uſe and cuſtom of well ſpeaking.

P Shew the uſe.

O For as we ſpeak every day we ſay thus, *Hic liber cujus eſt?* Whoſe book is this?

Likewiſe we oftentimes ſay: *Liber meus*, my book; *liber tuus*, thy book; *bonus liber*, a good book.

P You have anſwered well; but **who taught you the uſe of ſpeaking?**

Eſſemus profectò *plumbâ ſtupidiores*, ſi iſta ignoraremus, quæ nobis tam ſæpe inculcas, támque diligenter.

Tantò diligentiùs vos oportet tum meminiſſe, tum recordári.

Sed jam tempus eſt, ut ad *quotidiánum penſum* te réferas.

Ego verò interea me abdo in muſæolum.

Col. 35. Præceptor, Olivarius.

Dic Latinè, *A Book*.

Liber.

Liber, cujus géneris?

Maſculini.

Quî ſcis?

Ex bene loquendi uſu & conſuetúdine.

Oſtende uſum.

Nam quotidie loquentes ſic dícimus, Hic liber cujus eſt?

Dicimus item ſæpenumerò, Liber meus, liber tuus, bonus liber, & ſimilia.

Bene reſpondiſti; ſed *quis loquendi uſum te docuit?*

O You your self, Master.
P Do you know all the use of the Latine tongue then?
O If I knew it, I would not be a scholar.
P What then?
O A master, perhaps.
P Go thy way, I am satisfied with your answer.
O I am glad of it indeed.
P Thank God, who hath given you wit, and a good understanding.
O I wish I may always acknowledge his blessings towards me.
P I wish that he may give a blessing to your studies.
What doth this imply, *Oliver?*
O That you wish me well.
P Therefore do you remember to wish well to all men from the heart, and especially your School-fellows.
O I will.
P You should have said also, God willing.
O I confess, I have forgot.

Col. 36. *The Master, Daniel.*

L Minde, *Daniel*, that thou mayst learn to turn Latine well into English.

Tu ipse, præceptor.
Ergóne *tenes omnem usum linguæ Latínæ?*
Si tenérem, non essem discípulus.
Quid ígitur?
Magister, fortasse.
Abi, responso tuo contentus sum.
Gaudeo sané.
Age grátias Deo, qui tibi dedit ingénium, & mentem bonam.
Utinam semper agnoscam ejus in me beneficia.
Utinam ille favóre suo tua stúdia prosequátur.
Quid hoc sibi vult, *Olivari?*
Quòd mihi bene precáris.
Ergo tu quoque memento bene ex animo precári ómnibus, præcipuè verò condiscípulis tuis.
Fáciam.
Addendum fúerat, Deo juvante.
Oblítus sum, fáteor.

Col. 36. Ludimagister, Daniel.

Attende, *Daniel*, ut discas *Latina bene Anglicè vértere.*

I do

D I do minde, Maſter.
L But diligently.
D Yea very diligently, and with all my heart.
L You do well.
D Propound the Latine to me then, as you uſe ſometimes to do to us.
L *Quid opus eſt ?*
D What is needfull ?
L *Gallinæ.*
D To an hen.
L *ut.*
D That.
L *Illa.*
D She.
L *Sit.*
D May be.
L *Bona.*
D Good.
L **You have conſtrued well.** Now anſwer me to every part of this ſpeech word by word.
D **I will anſwer as far forth as I ſhall be able,** ſo that you but go before me.
L *Quid.*
D It is a noun.
L *Opus.*
D A noun.
L *Eſt.*
D A verb.
L *Gallinæ.*
D A noun.
L *ut.*
D A Conjunction in this place.

Attendo, Præceptor.
Ar diligenter.
Imò diligentiſſimè, & ex animo.
Bene facis.
Propóne igitur mihi Latina, ut nobis interdum ſoles.

Rectè vertiſti.
Nunc ad ſingulas partes hujus oratiónis reſponde nominátim.
Reſpondébo quoad pótero, dúmmodo mihi præis.

Quid.
Eſt nomen.
Opus.
Nomen.
Eſt.
Verbum.
Gallinæ.
Nomen.
ut.
Conjunctio hoc in loco.

L *Illa.*
D A Pronoun.
L *Sit.*
D A verb.
L *Bona.*
D A noun.
L Come on, let us ſay again, that **you may underſtand every thing a little more fully.**
D What ſhould I anſwer now?
L Shew me in ſhort the declining of every part, as I uſe to teach you.
D Go before me then, as you have begun.
L *Quid.*
D *Quid, cujus,* an irregular noun ſubſtantive.
L *Opus.*
D *Hoc opus, operis,* ut *onus, oneris.*
L You are miſtaken, *Daniel.*
D Why ſo?
L Becauſe *opus* is an adjective here.
D What, an adjective! How is it declined?
L It is undeclined.
D Wo is me, poor boy! **I never heard that.**
L You ſhould have ſaid withall, **that I know on, or as far as I can remember.**
D Why ſo?
L Becauſe perhaps you had heard, but not well remembred it.

Illa.
Pronomen.
Sit.
Verbum.
Bona.
Nomen.
Agè, dicámus iterum, ut *ſingula paulò plenius intelligas.*
Quid nunc reſpondébo?
Indica breviter ſingularum partium declinátum, ut vos docére ſóleo.
Præito igitur, ut cœpiſti.
Quid.
Quid, cujus, nomen ſubſtantivum anómalum.
Opus.
Hoc opus, óperis, ut *hoc onus, óneris.*
Fálleris, Daniel.
Quid ità?
Quia *opus* hic eſt adjectivum.
Eho, adjectivum! Quómodo declinátur?
Eſt indeclinábile.
Me míſerum! *unquam iſtud audíveram.*
Addendum fuit, *quod ſciam,* vel *quod memínerim.*
Quámobrem?
Quia fortaſſe audíeras, ſed memíneras malè.

It

D It may be ſo: but go on (I pray you) in teaching me: What doth that noun ſignifie in Engliſh?

Fieri poteſt: ſed perge (quæſo) me docére: Quid Anglicè ſignificat iſtud nomen?

L It is not uſed to be conſtrued in Engliſh, unleſs it be joyned with the verb *ſum, es.*

Non ſolet Anglicè verti, niſi junctum cum verbo Sum, es.

D Give me an example.

Da exemplum.

L You have every day an example in your mouth.

Quotidie in ore habes exemplum.

D Now I do not remember one.

Nunc mihi non occurrit.

L Do you not uſe to ſay and to hear of your School-fellows, *Opus eſt mihi chartâ, atramento, pecuniâ, & ſimilia?* I have need of paper, ink, money, and the like?

Nonne ſoles dícere & audire ex condiſcipulis, Opus eſt mihi chartâ, atramento, pecúniâ, & ſimilia?

D I confeſs, I often ſay it, and often hear it, but I heed it little.

Sæpe dico, fáteor, & ſæpe aúdio, ſed parùm adverto.

L Now heed it then, and get it by heart. *Opus eſt mihi pecuniâ ad libros emendos,* I have need of money to buy books; or thus, I want money, or I have to do with.

Nunc igitur adverte, & manda memóriæ. Opus eſt mihi pecúnia ad libros emendos.
Vel ſic,
Vel,

D Give me alſo another example, I pray you.

Da item aliud exemplum, quæſo.

L *Opus eſt tibi virgis, ut tua expellatur pigritia.* You have need of rods, that your ſloth may be driven away, or to take idleneſs off you.

Opus eſt tibi virgis, ut tua expellátur pigrítia.

D Truly, Master, I confess it: but (I hope) God will be mercifull to me.

Fáteor equidem, præceptor; sed Deus (ut spero) mei miserébitur.

L God have mercy upon all that devoutly call upon him. But concerning the noun *opus* we have spoken enough, so far as belongs to you. I return to the rest.

Omnium miserétur Deus qui piè illum ínvocant. Sed de nómine *opus* jam satis multa, quod ad vos attinet. Ad cætera rédeo.

D *Sum, es, esse*, an irregular verb.

Sum, es, esse, verbum anómalum.

L *Gallina.*

Gallina.

D *Gallina, gallinæ*, like *mensa, mensæ.*

Gallina, gallinæ, ut mensa, mensæ.

L *ut.*

ut.

D It is not declined, because it is a conjunction, in English, *That, to the end that, for that.*

Non declinátur, quia est conjunctio. Anglicè, *That.*

L *Illa.*

Illa.

D *Ille* the masculine gender.
Illa, the fœminine.
Illud, the neuter.

Ille generis masculíni.
Illa, fœminíni.
Illud, neutrius.

L Decline it in the fœminine gender.

Declína in fœminíno.

D *Illa, illius, illi, &c.*

Illa, illíus, illi.

L *Sit.*

Sit.

D It was spoken of before.

Jam dictum est.

L *Bona.*

Bona.

D *Bonus*, the masculine gender.
Bona, the fœminine.
Bonum, the neuter.
A noun adjective.

Bonus, generis masculini.
Bona, fœminini.
Bonum, neutrius.
Nomen adjectivum.

L Compare it with the example.

Confer ad exemplum.

D *Justus, justa, justum. Bonus, bona, bonum.*

Justus, justa, justum. Bonus, bona, bonum.

L Now ask one another, that

Nunc mutuò vos inter-

ye

ye may parſe all more fully.

rogáte, ut plenius omnia tractétis.

Col. 37. *Blunderius, The uſher.*

Col. 37. *Blunderius, Hypodidaſcalus.*

B Maſter.
H What would you have?
B May I go home?
H Why before the time?
B My Father bade that I ſhould go to him now.
H What needs he your help?
B He will ſend me to our Country-houſe.
H Why ſo?
B To fetch grapes, and to do an errand to our Baylif all unner one.
H What if you deceive me?
B I will bring a Certificate, as I uſe to do.
H When will you come back again?
B At one a clock, I hope.
H How can you come again ſo quickly?
B Our Country-houſe is not far from henoe.
H Go in Gov's name.

Præceptor.
Quid vis?
Licétne mihi ire domum?
Cur *ante horam?*
Pater juſſit, ut nunc adirem.
Quid egét óperâ tuâ?
Vult mè in villam mittere.
Quid eó?
Petítum uvas, & *id lem operâ nautiátum aliquid vilico noſtro.*
Quid ſi fallis?
Adferam teſtimónium, ut ſóleo.
Quando redíbis?
Horâ primâ, ut ſpero.
Quî tam citó?
Villa noſtra non longè hinc eſt.
Ito ſané.

Col. 38. D. H.

Col. 28. D. H

D Maſter, doth it pleaſe you to hear my excuſe?
H When was you away?
D Yeſterday.
H At what a clock?
D At one.
H What was the reaſon?

Præceptor, placétne audire excuſatiónem meam?
Quando abfuiſti?
Heſterno die.
Quotâ horâ?
Primâ.
Quæ fuit cauſa?

D I was sent for.
H By whom?
D By my father.
H Who brought you word?
D Our man.
H Why did he not come to me?
D Because he said he was in great haste.
H Have you any witnesses?
D Here they are, master.
H Get you gone, and sit in your places; I will examine them in the mean time.

Accersitus fui.
A quo?
A patre.
Quis tibi nuntiavit?
Famulus noster.
Cur me non adivit?
Quia dicebat se urgeri festinatione.
Sunne tibi testes?
Adsunt, præceptor.
Abi, sede in loco tuo; ego interim eos interrogabo.

Col. 39. *The Usher, Michael.*

Col. 39. Hypodidascalus, Michael.

H Why came you no sooner?
M I tarried for my brother.
H Where is he?
M He tarried behind in the market.
H Why did you not bring him along hither?
M He had a mind to buy some ink.
H Nay pears or apples rather, or some other fruit.
M I know not, yet he said so.
H Seeing you are brethren, why have you not had a home in a bottle, betwixt you?
M My brother will be halves

Cur non venisti citius?
Expectabam fratrem.
Ubi est?
Restitit in foro.
Cur eum non adduxisti?
Volebat emere atramentum.
Imò pyra, mala, aut aliquid è cæteris fructibus.
Nescio, tamen illud dicebat.
Cùm sitis fratres, cur non habetis domi *commune atramentum in ampulla?*
Frater *nihil vult habere*

with

	with me in nothing.	*commúne mecum.*
H	Will he then have all to himself in every thing?	*Vult ígitur ómnia sibi própria?*
M	It is just so.	*Illud est.*
H	Put me in mind when he comes: I will teach him what it is to be a brother.	*Admone me cùm vénerit: ego illum docébo quid sit fratérnitas.*
M	Master, I will do it.	Fáciam, præceptor.
H	Go your way into your place.	Abi in locum tuum.

Col. 40. D. O.		Col. 40. D. O.
D	May I be away at two a clock?	Licétne abesse horâ secundâ?
O	What business have you?	*Quid habes negótii?*
D	My father stands in need of my help.	*Pater eget óperâ meâ.*
O	In what matter?	Quâ in re?
D	That I may write something for him.	Ut sibi áliquid scribam.
O	But in the mean time you will not say what are appointed you.	Sed ínterim non reddes quæ præscripta sunt vobis.
D	I have got them perfectly already.	Jam edídici.
O	It is well done.	*O factum bene.*
D	Doth it please you to hear me?	Placétne tibi audíre me?
O	I will hear you to morrow, when I have leisure.	Cras aúdiam, *quum licébit per ótium.*
D	Do you give me leave then to be away, Master?	Permittísne ígitur ut absim, præceptor?
O	Well, I give you leave, but so that you bring me to morrow a Certificate written.	Agè, permitto, sed ità ut *crástino die scriptum á feras testimonium.*

D I always bring one either under my fathers hand or our mans in my fathers name.

O Your father takes a good course.
For there are many that feed me with lies.
Now go your way, and commend me to your father.

D I will do it, Master.

Ego semper tibi áfero aut à patre scriptum, aut à nóstro fámulo patris nómine.

Rectè facit pater.

Sunt enim multi qui me pascunt mendáciis.

Nunc abi, & *patri dic salútem verbis meis.*

Fáciam, Præceptor.

Col. 41. *The Master, Caperonus.*

M Ho, Caperonus.
C Anon, Master.
M What ailes your brother to weep?
C He is sick.
M How do you know?
C It is evident enough.
M By what sign?
C Because he hath vomited.
M Where is he sick?
C In his head and stomach, as he saith.
M Why doth he not get him home again?
C He durst not.
M And durst not you put me in mind of it?
Well, do you your self go along with him quite home, and be sure to tell his mother how he doth.
Make haste; why do you loi-

Col. 41. Magister, Caperonus.

Heus, Caperóne.
Hem, Præceptor.
Quid flet frater tuus?

Ægrótat.
Quî scis?
Satis appáret.
Quo signo?
Quia vómuit.
Quid sibi dolet?
Caput & stomachus, ut dicit.
Cur non récipit se domum?

Non ausus est.
Tu verò non audébas me admonére?
Agè, *duc illum tu ipse domum usque, & matri narra diligenter ut ille se habeat.*

Própera; quid cessas?

Lead

Lead him softly along.
C I will lead him, Master.

Duc eum lento gradu.
Ducam, præceptor.

Col. 42. *The usher, Tiliácus.*

H Ho, Tiliácus, follow me into my chamber; I have something to say to you, betwixt you and me.
T I am here, master.
H Will you never come in due time to school?
T I cannot come any sooner.
H You alway say so: what hinders you?
T There is no body at our house to awake me.
H No body?
T No body at all.
H Have you not a maid?
T We have one indeed, but she doth not heed to call me up.
H Nay you (I think) do not heed to rise. Do not I say true? why do you not speak? answer me something without any more ado?
T Wo is me poor boy! what shall I do?
H You have no cause to be afraid; confesse the truth.
T What if I shall confess?
H I will pardon you, believe me.

Col. 42. Hypodidáscalus, Tiliácus.

Heus, Tiliáce, *séquere me in cubículum; est quod ego te seorsum.*

Adsum, præceptor.
Nunquámne matúrè in scholam vénies?
Non possum veníre cítiús.
Semper istud dicis: quid impedit?
Nemo est domi nostræ qui me expergefáciat.
Nemo?
Prorsus nemo.
Non habétis ancillam?
Habémus quidem, sed *non curat me excitáre.*
Imò tu (ut opinor) non curas surgere. Nonne verum dico? quid taces? respónde nunc tandem áliquid.
Me míserum! quid agam?
Nihil est quod vereáre; fatére verum.
Quid si confessus ero?
Ego tibi ignoscam, crede mihi.

Alas!

T Alas! I am ashamed.
H Be not ashamed to confess the truth, I pray you; otherwise you shall be whipt.
Will you not speak?
Ho monitor, **go to his mother to see, and enquire.**
T I beseech you do not send, master; I will tell you all the matter, I will conceal nothing.
H Well, be of good cheer.
T Truly it is so as you said.
H That is not enough, I will hear every thing severally.
Tell me plainly how the matter is.
T When the maid comes to call me up, first I make no answer, as if **I was asleep in good earnest**; and then if she press more upon me, **I lift up my head with much ado**, I sit in my bed, **I throw my doublet about my shoulders**, as if I were to get up presently.
H **How finely you tell the story! As God love me**, I now love you more then ever I did. Go on.
T As soon as ever the wench

Ah! pudet.
Nè púdeat verum fatéri, quæso; alióqui vapulábis.

Pergin' tacére?
Heus observátor, *vise ad matrem ejus, & roga.*

Nè mittas, oro, præceptor; dicam tibi rem omnem, nihil reticébo.

Agè, esto ánimo bono.
Sic est profectò ut dixisti.

Non satis istud est, volo audíre sigillátim ómnia.

Narra mihi planè quómodo res sese hábeat.

Cùm venit ancilla me excitátum, primùm nihil respondeo, quasi *sériò dormiam*; deinde si magis urgeat, *attollo ægrè caput*, sédeo in lecto, *thorácem injício húmeris*, quasi statim surrectúrus.

Quàm pulchrè narras! Ità me Deus amet, nunc te magis amo quàm unquam feci. Pergè.

Quàm primùm egressa est

is

is gone out of the chamber, **then do I lean back my head upon my pillow, and let down my feet.**

H I, do you fall asleep again?

T Truly I fall asleep again well and quietly.

H How long?

T Till the maid come the second time.

H When she comes again, what says she to you?

T She calls out, **she whoops and hallows, and talks fiercely.**

H What words uses she?

T **O you knave** (quoth she) when will you be in the school? **I will tell your master, that he may whip you soundly; you will never get up unless you be called up twice or thrice.**

H Do you promise in good earnest, that you will do your duty hereafter?

T If I ever do amiss again, **I desire no favour,** but that I may be **openly whipt, and that very smartly.**

H You promise fairly indeed; but how will you perform your promise?

T By Gods help.

H **How will you move him?**

T By faith and daily prayers.

ancilla cubículo, tum ego *reclino caput in pulvinum, ac demitto pedes.*

Etiámne redórmis?

Ego verò redórmio bene placidéque.

Quamdiu?

Donec ancilla secundò véniat.

Quum redit, quid tibi dicit?

Exclámat, *vociférátur, íntonat.*

Quibus útitur verbis?

Hem nébulo (inquit) quando eris in scholâ? *Ego dicam præceptóri tuo, ut te bene vérberet; tu nunquam vis súrgere nisi bis aut ter excitátus fúeris.*

Bonâ fide promittis, factúrum te posthac officium?

Si unquam recídero, *causam non dico,* quin *palam cædar virgis, idque acerbíssimé.*

Bellè quidem promittis; sed quómodo præstábis promissa?

Adjuvante Dómino Deo.

Quâ ratióne flectes illum?

Fide & assíduis précibus.

Other-

H Otherwiſe you can obtain nothing.

T I verily believe it.

H It is not enough to believe it, unleſs you have a care to effect it diligently.

T I will have care to my ability, and will think upon that onely thing day and night.

H **You ſay very well**, ſo you but go on to bear it in mind.

T How can I forget it?
The **Preachers** do never ceaſe to put us in mind of that; and you almoſt every day exhort us to it: and you do well, maſter, because **we are all very negligent, but I the moſt of all.**

H Endeavour then, that you the firſt of all change thoſe manners, and remember eſpecially to be always **true-ſpoken.**

T God grant I may never lie.

H O how happy ſhould you be!

T **I ſhall be happy enough for the preſent**, if you will but acquit me.

H I will do what I have promiſed you; but on that condition, that you remember your promiſe, and perform it in very deed,

Alioqui nil poſſis obtinére.

Credo équidem.

Non ſatis eſt crédere, niſi cures efficere diligenter.

Curábo pro viribus, ac diei noctéſque id unum meditábor.

Optimè lóqueris, dum tamen memor eſſe pergas.

Quomodo poſſum obliviſci?
Nunquam deſinunt iſtud monére *concionatóres*; tu verò ferè quotidie ad id nos hortáris: & bene facis, præceptor, quia *omnes ſumus valdè negligentes, ſed ego primus omnium.*

Da igitur *operam*, ut tu omnium primus mores iſtos mutes, ac memento præcipuè ſemper *verax* eſſe.

Faxit Deus ut nunquam mentiar.

O quàm felix eſſes!

Satis ia præſentia felix ero, ſi tantùm me abſólveris.

Fáciam quod tibi ſum pollicitus; ſed eâ lege, ut promiſſi tui memineris, & re ipſâ præſtes, quem-

deed, as you have now undertaken to me.

T What remains then that I may not go away free?

H Yes something is behind, tarry and hear just now.

T As long as you will, master.

H Among other things, you must shake off that slothfulness, which is wont to hold you in bed.

For it doth not become a boy that minds his book, to be sleepy and sluggish, but cheerful and awake, as you see some of your school-fellows.

Do you not remember the divine precept of the Apostle *Peter*?

T What is that?

H *Be ye sober* (saith he) *and watch.*

T O how oft have I heard it! But (alas!) **I never made use of it.**

H **See that you make diligent use of it hereafter:** and not of that only, but also of those other precepts of good living which you have heard so often.

Which if you shall carefully do, you shall first take a good course for your self, you shall be

ádmodum nunc mihi recepísti.

Quid ígitur réstat quo minùs abeam liber?

Imò áliquid réstat, mane & audi etiam nunc.

Quamdiu voles, præceptor.

Inter cætera, excútias oportet ístam pigrítiam, quæ te in lecto detinére solet.

Non enim decet studiósum adolescentem somniculósum & iertem esse, sed alacrem & expergéctum, cujusmodi vides áliquos ex condiscípulis.

Non tenes memóriâ divínum *Petri* Apóstoli præceptum?

Quid illud est?

Sóbrii (inquit) *estóte & vigiláte.*

O quóties audíveram! sed (proh dolor!) *nunquam usurpávi.*

Fac ut studióse usurpes in pósterum: neque illud solùm, sed etiam cætera bene vivendi præcepta quæ tóties audivísti.

Quod quidem si diligenter féceris, tibi imprímis bene cónsules, jucundus eris parentibus, & plea-

pleasing to your parents, and me, and your school-fellows; and last of all, (**that which is the main matter**) you shall be dear to God, who will more promote your studies every day to the glory of his name.

T O what great benefit do I feel by this your admonition!

H I am exceedingly glad, both for yours and your school-fellows sake.

T What if you tell them of my repentance?

H I will tell them indeed **with the first opportunity**; that they may learn by your example, **that there is nothing more acceptable to God, then to acknowledge ones fault, and become a new man.**

Farewell child, and be present at three a clock in the school.

T **I give you very great thanks**, most loving master.

mihi, & condiscípulis tuis; denique *(id quod est præcípuum)* charus eris Deo, qui stúdia tua in glóriam sui nóminis magis índies promovébit.

O quantum fructum sentio ex istâ admonitióne tuâ!

Vehementer sanè gaúdeo, & tuâ & condiscrpulórum causâ.

Quid si narres illis meam pœnitentiam?

Ego verò narrábo *primo quoque tempore*; ut exemplo tuo dicant, *nihil esse acceptius Deo quàm culpam agnóscere, & ad frugem bonam redire.*

Vale, fili, & adesto horâ tertiâ in auditório.

Ago tibi gratias ingentes, amantíssime præceptor.

The Fourth Book of School-Colloquies.

Containing somewhat graver matters, especially in manners and Christian doctrine.

Col. 1. *Fryſius; Samuel.*

F I Pray thee, *Samuel*, lend me thy help a little.
S What is the matter?
F I know not what is fallen into my eye, which troubles me very much.
S Into whether eye is it fallen?
F Into my right.
S Would you have me look into it?
F Look into it, I beſeech you.
S Open it as much as you can, and hold it that it do not ſtir.
F I cannot hold it from twinckling.
S Stay, I will hold it my ſelf with my left hand.
F Do you ſee any thing?
S I ſee ſome little thing.
F I pray you, take it out, if you can.

Colloquiorum Scholaſticorum Liber Quartus.

Paulò gravióra continens, præſertim in móribus & Chriſtianâ doctrinâ.

Col. 1. Fryſius, Samuel.

OBſecro te, Samuel, *da mihi óperam pauliſper.*
Quid iſtud eſt?
Néſcio quid incidit mihi in óculum, quód me habet valdè malè.
In utrum óculum incidit?
In dextrum.
Vis inſpíciam?
Inſpice, amábo te.
Aperi quantum potes, ac *tene immóbilem.*
Non queo *à nictu continére.*
Mane, égomet tenébo ſiniſtrâ manu.
Ecquid vides?
Vídeo aliquid minútum.
Éxime, quæſo, ſi potes.

S But I have taken it out already.

Quin jam exémi.

F O well done! what is it?

O factum bene! quid est?

S **See you your self.**

Cérne tu ipse.

F **It is a bit of dust.**

Est mica púlveris.

S And indeed so very little, **that it can scarce be seen.**

Et quidem usque ádeò pusilla, ut *vix cerni possit.*

F See how much smart such a little thing causeth to the eyes.

Vide quantum dolóris ádferat óculis res tam exígua.

S Truly it is no wonder.

Haud mirum quidem.

For **none of the outward members is said to be more tender then the eye.**

Nullum enim è *membris exterióribus óculo tenérius esse dícitur.*

Thereupon also it cometh to pass, that we finde nothing to be more dear to us.

Inde etiam fit, ut experiámur nihil esse nobis cháríus.

F This God approveth, when speaking of his love towards us **in Zachary**, 2. *chap.* he saith thus, *He that toucheth you, toucheth the apple of mine eye.*

Hoc Deus ápprobat, quum de suâ in nobis charitáte loquens *apud Zachariam*, 2. *cap.* sic ait, *Qui vos tangit, tangit pupillam óculi mei.*

S O the unmeasurable goodness of God, who loveth us **so dearly!**

O immensam Dei bonitátem, qui *tantópere charos habet!*

F **Is not my eye red?**

Nonne mihi rubet óculus?

S A very little, because indeed you have rubb'd it.

Aliquantum, nempe quia fricuisti.

F Do you not think it pains me still?

Credin' tu mihi adhuc dolére?

S **What should I but think it,** who have so often had experience of such a trouble?

Quidni credam, qui toties talem molestiam sum expertus?

Ex-

F **Experience is the mistress of things.**
Experiéntia est vérum magístra.

S So it is commonly said.
Ità vulgò dícitur.

F **What fee shall I give that Doctor for his pains?**
Quid pretii dabo isti médico pro labóre?

S As much as we bargained for.
Quantum pacti sumus.

F **The conclusion is short, therefore, Nothing.**
Brevis est conclúsio, ergò, Nihil.

But nevertheless **I thank you**; and I wish I might have an occasion to requite you.
Sed tamen *hábeo tibi grátiam*; atque útinam detur referendi locus.

S But rather **God forbid.**
Quin pótius avertat Deus.

F You did well to correct me; I spake unadvisedly, and without any guile.
Bene correxisti; díxeram imprudenter, ac sine dolo.

S So I took it; but in the mean time **we may jest**; especially to exercise our selves in the Latine tongue.
Sic accépi; sed ínterim *jocári licet*, præsertim ut in Latinâ linguâ nos exerceámus.

F The Lord God grant that all our studies may be referred to his glory.
Faxit Dóminus Deus, ut ómnia studia nostra ad glóriam ipsius referantur.

S I wish he may grant it.
Faxit, precor.

Col. 2. *Alexander, Charles.*

Col. 2. Alexander, Carolus.

A Here, **I restore you what was lent me**, and give you very great thanks.
Ecce, *reddo tibi commodátum*, & grátias ago maximas.

C You have no cause to thank me; but **have you made sufficient use of it?**
Non est quòd agas; sed *tu satísne usus eras?*

A You have granted me the uſe of it long enough, **ſuch is your courteſie.**

Satis diu uſum conceſſiſti; *quæ tua eſt humánitas.*

C I pray you, **make no ſpare of my things, as oft as you ſhall have need.**

Quóties opus erit, quæſo, *nè parcas rebus meis.*

A I will make no ſpare, ſeeing you command me ſo.

Non parcam, quando ità jubes.

C **You ſhall do me a courteſie.**

Pergrátum mihi féceris.

A I thank you heartily; and **do you make uſe of my things, if any need ſhall be.**

Grátiam habeo máximam; *tu verò noſtris útere, ſi quis uſus fúerit.*

C **You need not wiſh me; I am bold enough of my ſelf.**

Non eſt quòd móneas; ſatis meâ ſponte ſum impudens.

A **May rather too bafhfull.**

Imò verecundus nimis.

C Be it ſo; yet you ſhall finde it ſometimes or other.

Eſto; aliquando tamen ſentíes.

A **So I could wiſh:** farewell heartily.

Ità velim: bene vale.

C **The Lord God preſerve you.**

Te ſervet Dóminus Deus.

Col. 3. *Claudius, Quintinus.*

Col. 3. Claudius, Quintinus.

C Why ought we diligently to hear the Goſpel?

Cur diligenter audíre debémus Evangélium?

Q That we may learn to worſhip God according to his will.

Ut diſcámus Deum cólere ex voluntáte ejus.

C Do you anſwer nothing elſe?

Nihil aliud reſpondes?

Q What ſhould I anſwer? for I know nothing beſides.

Quid reſpondérem? Nihil enim ſcio prætérea.

C And not alſo that we ſhould **live ſoberly and juſtly?**

Nonne etiam ut *ſobriè & juſtè vivamus?*

Q I pray you make plain unto me theſe two adverbs.

Declára mihi illa duo adverbia, quæſo.

C Soberly, that is, continently; Juſtly, that is, in righteouſneſs, to wit, that we **may give to every man his own.**

Sóbriè, *i. e.* continenter; Juſtè, *i. e.* in juſtitia, nempe, ut *ſuum cuique tribuámus.*

So it comes to paſs, that *ſoberly* pertains to the private life of every man; and *juſtly* to the charity which we owe to our neighbour.

Ità fit, ut *ſóbriè* ad vitam cujuſque privátam pertíneat; *juſtè* autem ad charitátem quam proximo debémus.

Q But hear me, my *Claudius*, doth not the **worſhip of God** contain all thoſe things?

Sed audi, mi *Claudi*, nonne *cultus Dei* ómnia illa complécti tur?

C You are in the right, *Quintine*; but **I would try whether you underſtood your anſwer rightly.**

Probè ſentis, Quintíni; ſed *vólui experíri, an reſponſiónem tuam rectè intelligeres.*

Q You have done well: **For nothing can be ſaid too much concerning the pure underſtanding of God's Word.**

Bene feciſti: *Nam de ſincero verbi divíni intellectu nihil nimis dici poteſt.*

And concerning this matter indeed I would willingly have talked with you more at large. **But the time it ſelf puts us in minde to depart.**

Et de hac re quidem tecum plúribus verbis libenter ágerem. *Sed nos hora ipſa ádmonet ut diſcedámus.*

	Col. 4. *The Monitor, Baptista.*	Col. 4. Observator, Baptista.
O	Your brother is always either **prating**, or **playing the fool**, or **provoking some body** in the Sermon; whence it comes to pass, that he is oft times set down, and then whipt.	Frater tuus semper in concióne aut *garrit*, aut *ineptit*, aut *aliquem incitat*; ex quo fit, ut sæpe notandus sit, deinde vápulet.
B	What would you have me to do?	Quid vis fáciam?
O	Why do you not oft-times admonish him?	Cur non sæpe mones?
B	**I never give over admonishing him.**	*Nunquam desisto monére.*
O	Go on, I pray you.	Perge, precor.
B	**You have no cause to pray me; I will never give over, till** (God willing) **he reform himself somewhat.**	*Nihil est quod me precéris; nunquam cessábo, donec* (volente Deo) *aliquâ ex parte se correxerit.*
O	So you shall make use of *Cato's* precept, *When you admonish one*; you know the rest.	Sic usurpábis *Catónis* præceptum, *Quando monces aliquem*; nosti cætera.
B	But I pray you, good *Nicholas*, as oft as you see him down, **let me know it.**	Sed oro te, mi *Nicholae*, ut quóties eum notáveris, *id mihi renunties.*
O	**There would never be an end, his name is so often in my bills.**	*Nunquam finis esset, adeò frequens est nomen ejus in meis commentariólis.*
B	At least, **let me know once, as soon as he shall make a fault; then I will tell my fa-**	Saltem, *fac me semel certiórem, quum primùm commíserit quo sit accusandus*; tum ego patri dicam, ther,

ther, whose words he fears more then blows.

O That is no small sign of a good disposition.

B So I hope indeed. Will you do then what I intreat you to?

O I will do it indeed, with a very good will.

cujus verba magis timet quàm verbera.

Istud non est parvum argumentum bonæ indolis.

Ità spero quidem. Fácies ígitur quod rogo?

Ego verò, atque libens.

Col. 5. *Castrensis, Richard.*

Col. 5. Castrensis, Richardus.

C What talk had you with the Master even now?

R If you desire to know, ask him.

C Why do you conceal it from me?

R That you may not blab it abroad.

C (Believe me) I do not ask you therefore, that I may disclose it: for what good should I get by that?

R Why then do you ask so greedily?

C That I may rejoyce silently with my self, if you shall hear any good.

R Do you come so provided, that you may extort from me that which is committed to me alone, and that by the master?

Quid consilii tractábas modò cum præceptóre?

Si scire cupis, illum percontáre.

Cur me celas?

Ut ne *palàm fácias.*

Non ídeò (crede mihi) te rogo ut id *próferam: quid enim proficerem?*

Quámobrem ígitur tam cúpidè rogas?

Nimírum ut mecum tácitus gaudeam, si quid boni audíeris.

Itáne parátus ádveneis, ut à me extórqueas quod mihi uni, ídque à præceptore, créditum est?

C What you ſhall ſay to me, **ſuppoſe it ſpoken to a deaf and dumb man.**

Quod mihi dixeris, ſurdo & muto dictum puta.

R **Shall I truſt you with my back-ſide?**

Egóne tergum meum in fidem tuam committam?

C Truly you may do it, and without any danger.

Id profectò potes, & quidem ſine periculo.

R You can never ſpeak **ſo handſomely** as to perſwade me to it.

Nunquam dices ſat cómmodè, ut iſtud mihi perſuádeas.

C **I will give you my word I will hold my tongue.**

Dabo fidem me tacitúrum.

R Though you **ſwear deeply** three or four times, I will not diſcloſe it.

Etiamſi ter quatérve ſanctiſſimè juráveris, non prodam.

And therefore do you **give over asking.**

Proinde tu déſine percontári.

C How now? where is that friendſhip of ours?

Hem, ubi eſt illa noſtra amicítia?

R Do you not know the ſaying of the wiſe man, **Tell no body what you would have kept ſecret?**

Neſcis illud dictum Sapientis, Quod tacitum eſſe vélis, némini dixeris?

C I have heard it ſometimes: but **that which is told to a friend, is told to no body: for a friend is as it were another ſelf.**

Audívi aliquóties: ſed quod amico dictum ſit, némini dictum vidétur: Eſt enim amicus quaſi alter idem.

R He will ſay the ſame things to you, that would know of you; and ſo alſo another, that would know of him; and ſo **it will come to every bodies ear.**

Eadem tibi dicet, qui ſcire ex te volet; & item alius, qui ex illo; atque ità ad aures omnium pervénict.

And therefore if you would have me be your friend

Itaque ſi me tibi poſthac vis amicum eſſe,

friend hereafter, **give me a diſcharge.**

C I am no **Commander**, to give you a diſcharge.

R Do you go on to trouble me?

C I had rather go away, then **be troubleſome** to you.

me miſſum fácito.

Non ſum *Imperátor*, ut te miſſum fáciam.

Pergin' moleſtus eſſe?

Abíre malim quàm tibi *moléſtiam exhibére.*

Col. 6. D. N.

D When will you go home?

N I know not, **when it ſhall pleaſe God**: For that depends upon his will, not mine.

D What if your father ſend for you?

N Then I ſhall underſtand that God will have it ſo, and therefore I will obey.

D But what if the will of God be one, and the will of thy father another?

N It is not for me to diſpute about this; but I am confident my father will not ſend for me without there be cauſe.

D And I think no otherwiſe too; but I had a mind to talk with you all this while.

N I am glad this talk of ours hath not been idle.

D I could wiſh ſuch like diſcourſes were more common in ſchools.

N They will then be ſo,

Col. 6. D. N.

Quando vis adíre domum?

Néſcio, *ubi Deo viſum fúerit*: Id enim pendet ex voluntáte ejus, non meâ.

Quid ſi te accerſat pater?

Tunc intélligam Deum ſic velle, ideóque parébo.

Quid ſi ália fúerit Dei, ália patris tui voluntas?

De hoc meum non eſt diſputáre; ſed, ut confido, pater non témerè me accerſet.

Ego quoque non áliter ſéntio; ſed vólui tantiſper tecum fabulári.

Gaudeo hunc noſtrum ſermónem non fuiſſe fabulóſum.

Utinam in ſcholis frequentióres eſſent ſermónes ejúſmodi.

Tum erunt, cùm Deus

when

when God ſhall endue childrens minds with his fear.

D Therefore let us beſeech him, that that may ſhortly come to paſs.

Ipſe puerórum ánimos timóre ſui affécerit.

Ergò precémur eum, ut id brevi contingat.

Col. 7. *Antony, Jeremy.*	*Col.* 7. Antonius, Hieremias.
A With what mony did you buy that book?	Quâ pecúniâ emiſti librum iſtum?
H With what do you think except my own?	Quâ cenſes niſi meâ?
A I wonder whence you had it.	Miror unde habúeris.
H Why do you wonder? **Am I bound to make you an account?**	Quid miráris? *An tibi débeo réddere rationem?*
A Do I exact it?	Egóne éxigo?
H You ſeem to exact it.	Vidéris exigere.
A I do not exact it, I ſay; but we uſe to talk thus friendly and freely amongſt our ſelves, that we may always learn ſomething in Latine.	Non éxigo, inquam; ſed ſic ſolémus inter nos familiáriter & líberè fabulári, ut Latinè ſemper condiſcámus áliquid.
H I confeſs the thing will do us a great deal of good towards ſpeaking Latine.	Ea res, fáteor, plurimùm confert nobis ad Latinè loquendi facultátem.
But **there is no man ſo milde, but will be angry ſometimes.**	Sed *nemo eſt tam lenis, quin interdum ſubiraſcátur.*
A It is as you ſay; but **boys anger is ſhort.**	Eſt ut dicis; ſed *eſt brevis puerórum ira.*
H But for that which you askt me about money, I received it of my father.	Quod autem de pecúniâ rogábas, eam à patre accéperam.

When

A When came he?
H **About eight days ago.**
A I wonder I did not ſee him.
H You have no reaſon to wonder.
A Why ſo?
H Becauſe he ſcarce tarried here an hour and an half.
For when he **had lighted from his horſe**, and ſpoken to me a little; Let us go up (quoth he) into your chamber, that I may talk more freely to you.
A But before you tell me other matters, I would know what his ſo ſudden coming means.
H He heard upon a certain falſe report (as it fell out) that I was ſick.
A What did he, when he found you well beyond his expectation?
H **He was extraordinarily glad.**
A Who makes any doubt of that?
H Moreover, he gave hearty thanks to God Almighty.
A **I am willing to hear theſe things**; go on, I pray you.
H Then he asked me concerning my health; we

Quando vénerat?
Abhinc octo dies.
Miror quòd eum non víderim.
Non eſt quòd miréris.
Quid ità?
Quia vix ſeſquihóram hîc morátus eſt.
Quum enim *de equo deſcendiſſet*, méque paucis eſſet alloquutus; Aſcendámus, inquit, in tuum cubículum, ut tecum libériùs cólloquar.
Sed ántequam narres cætera, velim ſcire quid ſibi vellet adventus ejus tam inopinátus.
Falſo quodam rumóre (ut fit) audíerat me ægrótum eſſe.
Quid ille, cùm præter ſpem te valentem invénit?
Mirificè afficitur eſt gaudio.
Quis dúbitat?
Prætérea, Deo Optimo Máximo máximas egit grátias.
Libenter hæc audio; perge, quæſo.
Tunc me de valetúdine percontátur; unà pre-

pray'd

pray'd together, and gave God thanks; at the last he asked me what I wanted.

I want, father, (quoth I.) What thing do you want (quoth he?)

A ten-peny book (quoth I.) Then he **drew a shilling out of his purse, and gave me it into my hand**; and after he had bidden me farewel, he presently **took horse**, and went his way.

A Why did he give you more then you asked?

H **You are a fool to ask such a question.**

Truly he was so glad, because he had found me well and lusty, beyond his expectation; that if I had asked him even a Crown of gold, (or ten shillings) he would as easily have given me it.

A O how much are you beholden to the chiefest Father, who hath given you so good a father!

H **It cannot be thought how much I am beholden.** For although he had given me a bad father, yet I should have been not a little beholden to him.

cámur, non sine gratiárum actióne; tandem quærit, ecquid mihi opus sit.

Opus, (inquam) pater. Quâ (inquit) re eges?

Libro (inquam) *decem assium.* Tum ille *promit ex marsúpio decussem, tum mihi in manum dat*; & vale dicto, *statim conscendit equum, atque abit.*

Cur tibi plus dedit quàm petíveras?

Istud inceptè quæris.

Scílicet ità lætus erat, quia me, præter spem, bene sanum offénderat; quòd si vel coronátum aureum petiviſſem, tam fácilè dediſſet mihi.

O quantum debes illi summo Patri, qui tibi ádeò bonum patrem déderit!

Ne cogitári quidem potest quantum débeam. Nam etiamsi malum dediſſet, debérem tamen non parúm.

But why do we delay to go to hear the leſſon?

Sed quid ceſſámus audítum íre prælectiónem?

A It is almoſt three a clock already.

Jam inſtat hora tertia.

H I have got all things ready.

Paráta ſunt mihi ómnia.

A And ſo have I.

Et mihi quoque.

H Let us go into the ſchool then.

Eamus ergo in auditórium.

Col. 8. *Senerius, Villaticus.*

Col. 8. Senerius, Villaticus.

S Where is your eldeſt brother?

Ubi eſt frater tuus natu máximus?

V **He is gone for a ſouldier.**

Ivit in militiam.

S What ſay you? **for a ſouldier?**

Quid ais? *in militiam?*

V It is juſt ſo.

Sic res eſt.

S Hath he thus then bid farewell to his learning?

Sic ergo valedixit líteris?

V He began to be weary of his learning a good while ago.

Jampridem literárum ſatietas eum céperat.

S Why ſo?

Quî ità?

V I know not, unleſs it was becauſe he would live more at his own liberty.

Néſcio, niſi quia volébat libériùs vívere.

S **How came his father to give him leave?**

Quómodo permíſit pater?

V What, do you think that he gave him leave?

Quid, putas permiſiſſe?

He went when my father was out of the way,

Patre abſente, *matre in-*

whe-

whether my mother would or no.

S O wretched youth!

V Yes indeed very miserable.

S What will he do?

V That which others do, who follow that course of life, that is, he will pillage, plunder, play at dice, drink, and whore.

S Is that the life of Souldiers?

V Yes altogether.

S How know you that?

V I heard it of my father lately, when we were at supper.

S To what end did he talk of such things?

V He taught us, that nothing was more certain then to fear God, who defendeth little ones, and brings them into the right way by little and little.

S Likewise our master himself doth oft-times put us in mind of these things.

V We ought to be so much the more careful to love our parents and masters dearly, whose help God makes use of for our instruction.

S I wish we may discharge towards them both that which he commands us in his law.

vitâ, profectus est.

O míserum adolescentem!

Imò verò miserrimum.

Quid faciet?

Id quod cæteri, qui sequuntur illud vitæ genus, nempe spoliábit, rápiet, *ludet áleâ*, potábit, *scortábitur*.

Estne isthæc mílitum vita?

Omníno.

Unde scis istud?

Audívi nuper ex patre, quum cœnarémus.

Quorsum narrábat tália?

Docébat nos, nihil esse cértius quàm Deum timére, qui custódit párvulos, cósque in viam rectam paulátim indúcit.

Et præceptor ipse noster de his rebus sæpe nos admonet.

Tantò magìs debémus esse soliciti, ut parentes charos habeámus & præceptóres, quorum operâ Deus ad nostram institutiónem *útitur*.

Utinam utrisque præstémus quod ipse nobis in sua lege præcipit.

God

V God ſo grant.
S I pray God he may grant it.

Ità faxit ille.
Faxit ille.

Col. 9. *Lucas, Oroſius.*

L I hear that your brother is already come back out of Germany.
O It is ſo.
L Did he come back alone?
O **Not quite.**
L Who came with him then?
O **A certain Citizen of this town,** who had dwelt there almoſt theſe two years.
L Why went your brother?
O My father had ſent him thither, **to learn to ſpeak High-Dutch.**
L Why then was he not there longer?
O **He could no longer abide to be without the ſight of his mother.**
L O little tender youth! **what year is he going on?**
O The ſeventeenth, if my mother well remember, whom I have often heard ſay ſo.
L Well, **with what look did his father welcom his coming?**
O Do you ask? **My father could not endure to look**

Col. 9. Lucas, Oroſius.

Audio fratrem tuum jam reveniſſe ex Germániâ.
Sic eſt.
Solúſne rédiit?
Non omníno.
Quis ígitur cum illo?
Quídam civis hujus óppidi, qui terè biénnium illic habitáverat.
Cur íverat frater?
Miſſus fúerat illuc à patre, ut *Germánicè díſceret loqui.*
Quam ígitur ob rem non fuit illic diútius?
Jam non póterat ferre matris deſidérium.
O tenellum adoleſcentem! *quotum annum agit?*
Séptimum décimum, ſi recte mater méminit, ex quâ id audívi ſæpe.
Agè, *quo vultu à patre acceptus eſt ejus adventus?*
Rogas? *pater non ſuſtinébat aſpícere:* quinetiam
look

look upon him: moreover, he neither vouchsafed him his blessing, nor spoke to him, but bade him be gone out of his sight.

nec salutatióne dignátus, nec alloquio, jussit eum abire è conspectu.

L What else?

Quid præterea?

O Had not my mother interceded with tears, he had commanded an Officer to be sent for, who might put the poor boy into prison.

Nisi mater cum láchrymis intercessísset, jubébat apparitórem accersi, qui miserum in cárcerem conjiceret.

L But he could not do it, unless some Magistrate bade him.

Atqui non póterat injussu magistrátûs.

O I know not, yet he did his utmost.

Néscio, tamen conabátur.

L What was done afterwards? Did he lie at your house?

Quid póstea factum est? Cubuítne domi vestræ?

O No indeed.

Minimè veró.

L Where then?

Ubi ígitur?

O Do you know my sisters husband?

Soróris meæ virum nôstin'?

L As well as I know one finger from another.

Tanquam dígitos.

O My mother sent him thither, till my fathers fury was past.

Eò missus est à matre, dum patris ira defervésceret.

L What came of it at the last?

Quid tandem áccidit?

O My mother dealt with our kinsfolks and friends, that they would appease my fathers anger.

Egit mater cum propinquis & amicis nostris, ut irátum patrem mitigárent.

L Thus then your brother got into your fathers favour again.

Sic ígitur frater tuus cum patre in grátiam rédiit.

That

O That was no ſuch hard matter. For now my father began to be ſorry that he had been ſo angry, and that he had entertained his ſon ſo roughly.

Id non fuit magni negótii. Jam enim patrem cœperat pœnitére quòd ſic excanduiſſet, quódque tam gráviter accepiſſet filium.

L Verily, time had pacified his anger.

Nempe, *dies ejus iram lenierat.*

O Yet he entertained him on that condition, that he ſhould promiſe he would go again into *Germany* ſhortly after the vintage.

Eâ tamen lege recépit illum, ut promítteret ſe in Germániam redítúrum ſtatim à vindémiâ.

L See how fond this affection is towards our mothers.

Vide quàm ineptus ſit iſte in matres noſtras affectus.

O But the mothers themſelves are in the fault; for why do they dote ſo much upon us?

Atqui *ipſæ matres ſunt in cauſa*; cur enim adeò *téneres nos ádamant?*

L It is an hard matter to forze nature.

Natúram cógere difficile eſt.

O Do you remember a verſe of *Horace*'s to that purpoſe?

In hanc ſententiam tenéſne verſum ex Horatio?

L *Though with a fork thou nature doſt expell,*
Yet ſoon it will return.

Natúram expellas furcâ licèt, uſque recurret.

O But what a thing is this? Whilſt we talk, we have neglected our play.

Sed quid hoc? Dum fabulámur, à *luſu ceſſatum eſt.*

L We ſhall get no hurt by that. Now let us go together to our diſputations.

Nihil nobis indè áccidet mali. Ad diſputatiónem conveniámus jam.

Col. 10. *Conradus, Linus.*		*Col.* 10. Conradus, Linus.
C Where was you to day after dinner?		Ubi fuisti hodiè à prándio?
L In my masters garden.		In horto præceptóris.
C What went you thither for?		Quid illic íveras?
L He sent me to fetch some pot-herbs.	5	Ille me míserat petítum ólera.
C And what **Pot-herbs have you gathered?**		Quæ tandem *ólera collegísti?*
L I can scarcely reckon them all.	10	Vix enumeráre possum ómnia.
C Reckon at the least **those which you remember.**		Saltem *quæ occurrunt memóriæ.*
L Why do you desire that?		Cur istud quæris?
C That in the interim we may call to mind some names of **things**, which we learned when we were little boys.	15	Ut ínterim recordemur áliqua rerum nómina, quæ párvuli didícimus.
L **It is a gallant exercise,** especially **when we have any leasure.**	20	*Pulchra est exercitátio,* præsertim *quum áliquid nobis súppetat ótii.*
Hear then.		Audi igitur.
I have gathered garlick, wilde-thyme, leeks, onions, cresses, cummin, fennel, thyme, marjoram, hyssop, parsley, sage, savorie.	25	Collégi állia, serpillum, porros, cepas, nastúrtium, cuminum, fœnículum, thymum, amáracum, hyssópum, ápium, salviam, saturéiam.
C Those are sweet herbs which you have reckoned hitherto.	30	Herbæ sunt olentes quas adhuc numerâsti.
L So I was intended to reckon them for my memories sake.		Sio institúeram memóriæ gratiâ.
C Go on farther.	35	Perge porró.
L **There are a few behind;**		*Paucæ quidem restant*; ut,

as,

as, beets, ſuccorie, lettice, ſorrel, rocket, coleworts, purſlane. **I can think on no more.**

C How could you remember ſo many?

L My maſter gave me a Catalogue written.

C And did you know them all?

L I knew them, or elſe I had asked him.

C But I do not know them all, though I have learned their names.

L I will ſhew you more yet, when we may go into the garden.

C Have you brought any ſtore?

L **A basket-full.**

C But how much of every one?

L **You are too inquiſitive.** What do you mean? I have brought as much of every one as was needfull.

C Though I ſeem inquiſitive to you, yet I would have you anſwer me this.

L Do you know for what uſe the maſter hath cauſed ſo many ſorts of potherbs to be gotten?

C Partly that the **pottage might be well ſeaſoned**, and partly that **an herb-pudding** might be made.

L How well did he provide for us!

ut, beta, cichóreum, lactúca, óxalis, erúca, bráſſica, portuláca. *Plures nôn occurrunt.*

Quî potuiſti tot meminiſſe?

Præceptor mihi déderat ſcriptum catálogum.

Et nóveras omnes?

Nôram, aliôquin eum interrogâſſem.

Atqui ego non novi omnes, quamvis nómina didícerim.

Ego tibi plures etiam demonſtrábo, quum licébit nobis in hortum ire.

Multúmne attuliſti?

Plenum cálathum.

Sed de ſingulis quantum?

Nimis es curióſus.

Quid vis? De ſingulis átuli quantum opus fuit.

Tametſi curióſus tibi vídeor, tamen hoc mihi velim reſpondeas.

Scin' tu in quem uſum præceptor tot ólerum génera curáret apparanda?

Partim ut *jus bene condirétur*, partim ut *minútal ex olêribus* fieret.

Quàm bene conſulébat nobis!

L Very well; but yet that was not the chief cause.

C What then?

L Did you ever read of *Virgils* **Pudding of milk, wine, cheese and herbs?**

C I have read the verses indeed, but I never ate of the pudding, nor saw it, that I know of.

L But **I hope you shall see it:** for our Master taught his wife to make it, and **she hath made it according to his direction.**

C **Shall we have any good thing provided for our Supper?**

L At the least **fat flesh-pottage** well seasoned, **fat meat, and an herb-pudding.**

C How know you these things?

L I saw all in the kitchin, when I was bidden to help, especially **as I was picking my pot-herbs.**

C What becomes of the pudding made of milk, cheese, wine and herbs?

Shall we not taste of it at the least?

L Yes, we shall have some given us; **for there was enough made to serve us all.**

C **I like those things better.**

Optimè; sed tamen ea non erat causa præcipua.

Quænam igitur?

Legistine unquam *Morétum* Virgilii?

Carmen quidem legi, sed morétum nunquam edi, nec vidi, quod sciam.

At *vidébis, spero:* nam præceptor uxórem docuit conficere, & illa *confécit ex ejus præscripto.*

An apponétur nobis áliquid in cœnam boni?

Saltem *jus cárnium pingue, carnes opímæ, & mixtum ex oléribus.*

Unde scis ista?

Omnia vidi in culinâ, quum jussus essem adjuvâre, præcipuè *in meis oléribus repurgandis.*

Quid morétum?

Non saltem gustábimus?

Imò, dábitur nobis; nam *confectum est quod satis sit ómnibus.*

Ista mihi sápiunt magis, quæ

especially in Summer-time, then flesh or fish.

L Truly **I could wish flesh might be saved against winter**, that we might use to eat herbs and fruits all Summer long.

C But (as I have heard) those have less nourishment in them.

L I have heard that too sometimes.

But **what need Scholars have so much meat?**

C Not so much, I confess; but yet if our Parents should see us pale or lean, **they would presently lay the blame of that matter upon our Master.** Is it not so?

L There is no doubt of it; but what should one do? **Parents (especially mothers) commonly do cocker us too much.**

C **Indeed you say true**; but in the mean time, **you are content to enjoy your mothers cockering.**

L **As if you were not so.**

C That I may not lie, what I charge upon you, I oftentimes finde experience of in my self.

L **We cannot alter our Parents affections towards us, but by our faults**; onely let us have

præsertim æstáte, quàm carnes ipsæ aut piscículi.

Optárem profectò servári carnes in hyemem, ut totâ æstáte ólera & fructus esitarémus.

Atqui (ut accépi) ista minùs alunt.

Id ego audívi aliquoties.

Sed *quid opus est tanto studiósis alimento?*

Non tanto fáteor; si tamen parentes nos vidérent pállidos & macilentos, *statem ejus rei culpam assignárent præceptóri.* Nonne sic est?

Non est dúbium; sed quid ages? *ferè parentes (præcipuè matres) nobis indulgent nimiùm.*

Vera quidem dicis; sed tu interim *matris indulgentiâ libenter fruéris.*

Quasi verò tu minús.

Nè méntiar, quod tibi ascríbo, in me quoque frequenter expérior.

Non póssumus parentum erga nos affectum, nisi nostris vitiis, immutáre; tantùm caveámus eórum

a care how we abuse their good will; but especially let us praise that our most bountifull Father, who hath given us such Ancestors.

abúti benevolentiâ; sed imprimis laudémus illum Patrem nostrum benignissimum, qui nobis tales progenitóres dedit.

C I am willing to hear those things; but time calls us away.

Ista libens audio; sed *nos hora vocat.*

L Come, let us make an end.

Agè, *finem imponámus.*

Col. 11. *Molerius, Dotheus.*

Col. 11. Molerius, Dotheus.

M Whence come you?

Unde redis?

D From the market.

E foro.

M What have you bought?

Quid emísti?

D Flesh-meat.

Carnem.

M What like?

Qualem?

D Veal.

Vitulínam.

M I pray you, let me see it; it is almost a novelty now.

Ostende, quæso; ferè *nova res* est hoc témpore.

D Look upon it.

Vide.

M Me thinks it is good.

Bona vidétur mihi.

D I suppose you are not mistaken.

Non fálleris, opinor.

M How many pounds are there?

Quot sunt libræ?

D The Butchers will not sell Veal by weight?

Nolunt lanii appéndere Vitulínam.

M Why not?

Cur non?

D Because of its nubelty.

Propter *novitatem.*

M See their cunning! truly every man sells as dear as he can.

Vide astútiam! *scilicet quisque vendit quàm potest carissimè.*

D You have hit the nail on the head.

Rem acu tetigisti.

M How much do you think it weighs?

Quantum putas péndere?

D Two pounds and a little more.
Duas libras & paulò ampliùs.

M What did you buy it for?
Quanti emisti?

D Come on, **gueſs.**
Agè, *divina.*

M I am no diviner.
Non sum divinus.

D But many men gueſs, who for all that are no diviners.
Atqui multi divinant, qui tamen divini non sunt.

M It may be ſo; but **upon certain grounds;** otherwiſe gueſſing aforehand is forbidden in the Scriptures.
Fieri potest; sed *ex quibusdam conjecturis*; alióqui divinátio vétita est in divinis líteris.

D **Gueſs then upon ſome ground.**
Divina ígitur ex conjecturâ.

M You have bought it all for two pence.
Emisti totum duóbus ássibus.

D For ſomewhat leſs.
Paulò minóris.

M How much then?
Quanti ergó?

D Gueſs again.
Tenta iterum.

M Twenty deniers.
Viginti denariolis.

D **I will no longer put you to the ſtretch about nothing.**
Nolo te diútius torquére de níhilo.

M Tell me then, I pray you.
Dic ígitur, sodes.

D All this coſt me three halfpence.
Hoc totum cónstitit mihi sex quadrántibus.

M Truly fortune favoured you very well.
Profectò fortúna tibi pulchrè favit.

D What fortune do you tell me on?
Quam mihi fortúnam narras?

M This is the cuſtom of ſpeaking.
Hic mos est loquendi.

D **Cuſtom** (as they ſay) **is a very bad tyrant.**
Mos (ut dicitur) *tyrannus est péssimus.*

M And **I wiſh we could as carefully obſerve good cuſtoms, as we obſtinately keep the bad.**
Atque *útinam bonos mores tam studiosè colerémus, quàm obstinatè retinémus malos.*

D **Then all things would go better.**
Tunc melius se habérent omnia.

Let us leave that fortune then to heathens and **Godless persons.**

Fortune is nothing.

It is onely God who favoureth us, he alone is our helper and protector.

M Truly I know that very well, and **I do verily believe it,** and really confess it; but what should one do? The tongue oftimes runs amiss, when the mind thinks no harm.

D You should remember that saying, **Let not thy tongue run before thy wit.**

M Truly we learned that out of the sayings of the seven wise men; but we do not always think upon such fine speeches, though we get them by heart.

D The memory is so much the more to be exercised, that it may afford us enough when need is.

M **I shall learn another time to be wiser,** by this your giving me warning.

D But I hear the bell ring; let us give over.

Nos ígitur fortúnam istam Ethnicis & *impiis* relinquámus.

Fortúna nihil est.

Solus est Deus qui favet nobis, solus est adjútor & protéctor noster.

Istud quidem certò scio, *fidéliter credo*, & verè consíteor; sed quid agas? *Sæpe lábitur lingua, nihil mali cogitante ánimo.*

Oportébat te istud meminísse, *Nè lingua præcurrat mentem.*

Istud quidem didícimus è septem sapienrum dictis; sed non semper occurrunt ejúsmodi pulchrè dicta, licèt ea mandavérimus memoriæ.

Tantò igitur magis illa est exercenda, ut nobis, quum opus est, súpperat.

Isto tuo admónitu *discam esse aliàs prudentior.*

Sed audio signum dari; desínamus.

Col. 12. *The Master, The man.*	*Col.* 12. Herus, Famulus.
H Have you been to day in the market?	Fuistine hódie in foro?

I have

F I have been.
Fui.

H When?
Quando?

F After the **Sermon.**
Post *concionem sacram.*

H **What have you bought**
Quid emisti nobis?

F Almost nothing. (us?
Ferè nihil.

H But what?
Quid autem?

F **Butter.**
Butyrum.

H How much?
Quanti?

F **A farthing-worth.**
Quadrante.

H So very little?
Tantillum?

F **I durst buy no more.**
Non ausus sum amplius émere.

H What was you afraid of?
Quid timébas?

F Lest it should not be good.
Nè bonum non esset.

H **It is very wisely done.**
Satis prudenter factum.

F Why do you say that, master?
Cur istud dicis, here?

H Because I had rather have you to be too fearful then too bold in this matter.
Quia malim te esse in hâc timidiórem quàm audaciórem.

But have you bought any thing else?
Sed nunquid emisti prætérea?

F Nothing.
Nihil.

H How now? nothing?
Eho, nihílne?

F Nothing at all.
Nil il prorsus.

H Fie, **how sparingly you have bought provision for us!**
Vah, *quàm parcè nobis opsonátus es!*

F What else could I have bought?
Quid áliud émere potuissem?

H As if you knew not **what meat I love.**
Quasi néscias *quibus cibis oblectári soleam.*

F I know you love **pretty soft cheese,** and pears, and other new fruits.
Scio te amare *cáseum mollisculum,* & pyra, & álios fructus recentes.

H You say well; why did you not buy them then?
Rectè dicis; cur ígitur non emébas?

F The cheese was **dearer then my little mony would reach to.**
Cáseus ipse *carior erat pro nostrâ pecuniolâ.*

What

H What were the fruits?
F Some were not ripe enough; and of other some I made a queſtion whether they were good.
H O wretch! couldeſt thou not taſte?
F But theſe women ſuffer you to taſte nothing, unleſs you ſay you will buy.
H No wonder, for a great many would taſte for their mind ſake onely. Therefore be you wiſer another time.
F How?
H If you ſee any fair fruit, buy a little for a denier, that you may make trial.
F And what then?
H If you like it well, then buy more; but if not, let it alone, and go to another place.
F That is a good caution.
H Remember then that you uſe it hereafter.
F I hope I ſhall be careful to remember it. Would you have any thing elſe?
H That you mind thoſe things which concern your office, and then that you ply your book.

Quid fructus?
Alii erant non ſatis matúri; de aliis ego *dubitábam ceſſéntne boni.*
Miſer! non póteras guſtáre?
Atqui iſtæ mulíeres nihil guſtáre permittunt, niſi te emptúrum affirmes.
Nihil mirum, multi enim guſtárent *ánimi tantùm gratiâ.*
Tu igitur eſto aliàs prudentior.
Quómodo?
Si víderis pulchrum áliquem fructum, eme aliquantulum denaríolo, ut fácias periculum.
Quid tum prætérea?
Si tibi ſapúerit, tum émito ámplius; ſin minùs, relínquito, & *álio te confero.*
Bona eſt iſta caútio.
Memíneris ígitur, ut ipſe póſtea utáris.
Ego, ut ſpero, *memínero diligenter.* Nunquid vis prætérea?
Ut cures quæ tui ſunt officii, deinde *literis incumbas.*

Col. 13. *Carolétus, Quintínus.*

C Was you preſent at morning prayer?

Col. 13. Carolétus, Quintínus.

Adfuiſti matutínæ precatióni?

I was

Q I was there: but where was you?

C I was gone to my father, **to his Inne.**

Q Why so?

C He had bidden me yesternight that I should come to him **pretty early in the morning.**

Q How durst you go abroad so early, and that **without making the master acquainted?**

C I had just got leave yesternight, **before we went to bed.**

But tell me, what did he admonish you on openly after prayer?

Q I hear (saith he) there are some among you that **oft-times speak English,** and none of you in the mean time shews me any thing: which is a **sign you are consenting in the fault.**

This was the summe of his accusation: besides, he **spake many things to that purpose,** which I could not remember.

C **But what was the conclusion at the last?**

Q Wherefore (saith he) I admonish you, that you **diligently exhort one another to speak Latine** that you bring me then

Adfui: tu verò ubi eras?

Iveram ad patrem *in campánam.*

Quid eó?

Heri vésperi jússerat ut se convenírem *bene manè.*

Quî ausus es tam manè prodíre, idque *inconsulto præceptore?*

Jam heri véniam impetrâram, ántequam irétur cûbitum.

Sed dic mihi, quid ille à precatióne palam admónuit?

Audívi (inquit) esse inter vos qui sæpenúmerò *Anglicè fabulentur,* & nemo interéa vestrûm mihi quicquam índicat: quod est *argumentum conscísionis ómnium in eodem peccáto.*

Hæc fuit accusatiónis summa: deinde, *in eam sententiam multa dixit,* quæ meminisse non pótui.

Sed quæ tandem fuit conclúsio?

Quámobrem (inquit) admóneo vos, ut *alius alium ad Latinè loquendum cohortémini diligenter,* & eórum nómina

names,

names, as soon as can be, that will not obey, that I may **apply some remedy to this disease.**

C Must we not then speak a word in English?

Q As far as I could gather by his words, he doth not so understand the matter. For (as you know) he is not so strict, as to punish him straight, if a word slip from one as they talk together.

C He hath said openly (as I remember) sometimes, that his order belongs to those onely, who, when they knew how to speak in Latine, yet do always seek starting holes that they may tell tales in English, and that too concerning very frivolous matters.

Q Such is the stubbornness of some, that they had rather be often whipt for disobeying most lawful commands, then to be praised, and also loved, for doing as he bids them.

C You remember we have heard of our master himself, **We take pains to do what we are forbid to do.**

Q **I remember it, and it is**

qui parére nolúerint ad me quamprimùm deferátis, ut *huic malo remédium adhíbeam.*

Nullúmne ígitur verbum licébit efferre Anglicum?

Quantum ex verbis ejus collígere pótui, non ità rem intélligit. Non enim (ut scis) usque ádeò est sevérus exactor, ut statim púniat, si cui verbum áliquod inter colloquendum excíderit.

Aliquóties (ut mémini) palam dixit, edictum suum ad eos demum pertinére, qui, quum Latínè sciant, tamen semper latíbula quærunt, ut Anglicè fabulentur, ídque de rebus ineptissimis.

Ea est quorundam pertinácia, ut malint sæpissimè vapuláre repugnando præceptis honestissimis, quàm laudári, atque etiam díligi, obsequendo.

Meministi audire ex ipso præceptore, *Nítimur in vétitum.*

Mémini, atque ádeo est ve-

very

very true too; yet they that willingly receive the doctrine of Christ, do not offend on purpose or of malice.

rissimum; tamen qui doctrinam Christi libenter amplectuntur, non stúdio peccant neque malitiâ.

C The true fear of the Lord doth cause that.

Istud præstat verus ille timor Dómini.

Q Such therefore, **as far as they can, through the weakness of nature,** do carefully endeavour to take heed, that they do not willingly do, say, or think any thing wherewith God may be offended, though never so little.

Tales ígitur, *quoad licet per natúræ infirmitátem*, sédulò cavére nituntur, nè quid scientes fáciant, dicant, aut cógitent, quo Deus vel mínimùm offendátur.

C Therefore let us also have a care to avoid that: let us study to live well, and obey the will of our God, not onely that we may not be whipt, but rather that we may please that our best Father.

Ergò studeámus & nos id ipsum cavére: studeámus rectè vívere, & Dei nostri parére voluntáti, non modò nè vapulémus, sed magìs ut illi óptimo Patri nostro placeámus.

Q So shall it come to pass, that we may truly be the sons, not of darkness, but of light.

Ità fiet, ut verè simus, non tenebrarum, sed lucis filii.

C **But of these things another time more at large**; let us go to our disputations.

Sed de his aliàs plúribus; ad disputatiónes nos recipiâmus.

Q Lo, **the bell calls us.**

Ecce, *vocat signum*.

Col. 14. *Albertus, Tirotus.*

Col. 14. Albertus, Tirotus.

A Are you come from the market at length?

Nunc demum redis à foro?

Why

T Why at the length?
There is such a throng at the shambles, that I could scarce come near.
Quid demum?
Tanta est ad laniénam turba, ut vix accédere potuérim.

A What flesh-meat have you bought us against to morrow?
Quas attulisti nobis carnes in diem crástinum?

T Beef and mutton.
Búbulam & vervecínam.

A Is there good store of flesh in the market?
Estne in foro cárnium magna cópia?

T Truly so great store, that I wonder it is so dear.
Tanta profectò, ut miror ádeò caras esse.

A It is no wonder.
Nihil mirum.

T As there is much flesh-meat, so there are many that eat flesh-meat every day.
But what kinds of flesh-meat did you see especially?
Ut multæ sunt carnes, ità multi qui edunt carnes quotidie.
Sed quæ potissimùm vidisti carnis génera?

A I saw beef, veal, **ewe-mutton**, **wether-mutton**, pork, kid, and lamb.
Vidi búbulam, vitulínam, *ovillam*, *vervecínam*, suillam, hœdínam, agnínam.

T Nothing else?
Nihílne ámpliús?

A What would you have else?
Quid velles prætérea?

T Was there no venison?
Nihil erat ferínæ?

A **I cannot reckon all at once**; yet I saw venison too.
Non quco referre simul ómnia; imò étiam ferínam vidi.

T What like?
Qualem?

A **Red-deer**, and boars-flesh. O how fat the boars-flesh is!
Cervínam, & aprugnam. O quàm pinguis est aprugna!

T O how foolish are you!
O quàm ineptus es!

A Why so?
Quid ità?

T Because you are mistaken in the names of things.
Quia fálleris in rerum nomínibus.

A For that which is called **fat** in a tame swine, is called **brawn** in a wilde
Nam quod in sue doméstico dícitur *arvína*, id in sue fero (id est, apro)
swine,

ſwine, that is, in a boar, and it is the hardeſt in that kind.

T I do not remember that ever I heard that.

A Now you have heard it, commit it to memory if you will.

T But you teacher, whence do you learn it?

A Veniſon is a very common thing at our houſe.

T Whence have you ſuch ſtore?

A My father hath a **park** of many wilde beaſts in the countrey, out of which ſometimes **whole boars** are brought into the city.

T What a like one is that park?

A It is a very large place, almoſt four ſquare, fenced about on all ſides with very high walls, ſet with many & tall trees, among which there are very many bramble-thickets.

T What like trees are there? whether ſuch as uſe to grow about towns, or ſuch as uſe to grow in woods?

A Almoſt all ſuch as uſe to grow in woods; but amongſt theſe eſpecially oaks and beech-trees, with the maſt whereof red deer, boars, and fallow deer are fed.

callum vocátur, & eſt in eo génere duriſſimum.

Iſtud quidem audire non mémini.

Nunc audíſti, manda (ſi vis) memóriæ.

Tu verò doctor, unde illud didiciſti?

Domi noſtræ ferína caro res eſt frequentiſſima.

Unde vobis tanta cópia?

Pater habet ruri ferárum multárum *vivárium*, ex quo interdum *ſólidi apri* in urbem conferuntur.

Quale eſt vivárium iſtud?

Locus eſt ferè quadrangulári formâ ampliſſimus, muris altiſſimis ſeptus úndique, conſitus multis & procéris arbóribus, inter quas ſunt duméta máximè denſa.

Quales ſunt illic árbores? utrum urbánæ, an ſylveſtres?

Sylveſtres ferè omnes; ſed in his potiſſimùm quercus & fagi, quarum glande paſcuntur cervi, apri, damæ.

O what

T O what thanks do you worthily owe to God, who hath beſtowed upon you ſuch an abundance of all things!

O quantas méritò grátias Deo debétis, qui vóbis largítus eſt tantum rerum ómnium abundantiam!

A We are not unmindful of his bleſſings. For my father beſtows very much goods upon the poor; which nevertheleſſe I would ſay to no body but you.

Non ſumus immémores beneficiórum ejus. Pater enim plurima bona in paúperes érogat; *quod* tamen *tibi uni dictum eſſe velim.*

T Why ſo?

Cur itá?

A Becauſe he would not have ſuch things to be talkt on abroad.

Quia tália non vult *prædicári.*

T He is ſo much the more to be commended, becauſe he truly follows Chriſts command, whoſe words are written in *Matthew*; *When thou doſt thine alms*, (ſaith he) and thoſe that follow.

Tantò magìs laudandus, quòd Chriſti præceptum verè ſéquitur, cujus verba apud *Matthæum* ſcripta ſunt; *Quum facis* (inquit) *eleemóſynam*, & quæ ſequuntur.

A In what chapter?

Quoto cápite?

T The ſixth, unleſs my memory fail me.

Sexto, *niſi me fallit memória.*

A But ſo much for this. For we have diſcourſed enough, and now they are met together to diſpute.

Sed hæc hactenus. Satis enim ſumus colloquuti, & jam ad diſputandum convenítur.

T Let us go then.

Eámus ígitur.

A Follow me, or (if you had rather) go before me.

Séquere me, aut (ſi mavis) *præcéde.*

T I will do neither, but we will go together.

Ego neutrum fáciam, ſed *unà ibimus.*

Col. 15. *Grinandus, Maverótus.*	*Col.* 15. Grinandus, Maverótus.
G Are you but come to day then from your Country-houſe ?	Tantùm ígitur hódie è villa revertiſti ?
M But to day, and that a little before dinner.	Hódie tantùm, ídque paulò ante prándium.
G But you ſaid you would be there but two days.	Atqui díxeras te futúrum illic modò bíduum.
M So I hoped it would be, and ſo my father promiſed.	Ità ſperábam fore, & ſic pater promittébat.
G What hindred you then, that you did not come back ſooner ?	Quid ígitur óbſtitit, quò minùs redíeris citiùs ?
M My mother ſtayed me, though I beſought her even with tears that ſhe ſhould let me go.	Mater me detínuit, tametſi etiam cum láchrymis eam obſecrárem ut me miſſum fáceret.
G But why did ſhe ſtay you ſo long ?	Sed cur te tamdiù remorata eſt ?
M That I might bear her company as ſhe came back.	Ut ſe comitárer in réditu.
G And what did you in the mean time ?	Quid verò agébas interea ?
M I gathered fruits with our Country folks.	Colligébam fructus cum rúſticis noſtris.
G What fruits ?	Quos fructus ?
M As if you did not know harveſt and lateward fruits, pears, apples, walnuts, cheſnuts.	Quaſi non ſint tibi nóti *fructus* autumnales & *ſerótini*, pyra, mala, juglandes, caſtáneæ.
G O pleaſant exerciſe !	O jucunda exercitátio !
M It is not onely pleaſant, but profitable too.	Non eſt jucunda ſolùm, ſed étiam frugífera.
G But this is not well, that in the mean time the bene-	Sed hoc malum, quòd ínterim quinque aut ſex

fit of five or six lessons is lost.

M It is not altogether lost, I hope; I will have a care as far as I am able that I may recover it in some part.

G What will you do?

M I will write it down as diligently as I can.

G And what then?

M I will get the speech of the Author by heart.

G But you will not sufficiently understand his meaning.

M The Master's Translation will help me, to get the sense for the most part.

G And yet that will not be enough for all that.

M You shall come to me (if you please) at your leisure, that we may confer together.

G Truly I would do it with all my heart. But that will not be enough yet.

M I have no more that I can do.

G How much better had it been to hear the lively voice of our Master?

M Truly it had been a great deal better.

But seeing it doth not befall me, neither is it done through my default, I have nothing whereof to

prælectiónum fructus tibi périit.

Non omníno périit, spero; curábo pro víribus ut aliqua ex parte recúperem.

Quid fácies?

Descríbam quàm pótero diligentíssimé.

Quid tum postea?

Ediscam ipsam Authoris oratiónem.

Sed sententiam non satis intélliges.

Ipsa me juvábit præceptóris interpretátio, ut sensum magnâ ex parte ássequar.

Nec tamen id satis erit.

Tu (si placet) áderis mihi per ótium, ut conferámus unà.

Libenter équidem fáciam. Sed nè istud quidem sufficiet.

Non hábeo quod possum ámpliùs.

Quantò præstitisset vivam audire magistri vocem?

Multò sanè præstíterat.

Sed quando id mihi non cóntigit, nec meâ culpâ factum est, nihil hábeo quòd me accu-

blame

blame my ſelf in this behalf.

G You ſay fair, ſee then **you have a good courage:** for whereas I have talked with you at large about this matter, I did it not, becauſe I had a mind to draw you to deſpair, but it all proceeded from mine eſpecial love towards you.

M **I make no doubt of that;** whence it is that I thank you the more.

G But lo, **the little bell calls us to the Supper.**

M **A ſeaſonable meſſenger.**

ſem in hac parte.

Rectè dicis; *fac ígitur habeas ánimum bonum.* Nam quod ego tecum plúribus verbis de hac re diſputávi, non ideo feci, ut vellem te addúcere in deſperatiónem, ſed totum illud profectum eſt ex meo in te amóre ſingulari.

Haud mihi dubium illud eſt: quo fit ut majórem tibi hábeam grátiam.

Sed ecce, *vocat nos ad cœnam tintinnábulum.*

Nuncius opportúnus.

Col. 16. *John, Rubetus.*

J God ſave you, *Rubetus.*

R O *John*, **you come in a lucky hour:** are you well?

J Very well, I thank God; but how do you?

R Very well indeed, by Gods bleſſing: but when came you back from home?

J Now three days ago.

R It is well: you have come very ſeaſonably.

J Verily I knew the vacation time was at hand.

R Are you content we ſhould talk a little, now at our leiſure?

J Yes, ſo we be farther off

Col. 16. Joannes, Rubetus.

Salve, Rubete.

O Joannes, *auſpicátò ádvenis:* valéſne bene?

Optimè, grátia Deo; tu verò ut vales?

Rectè ſanè, Dei beneficio: ſed quando rediiſti domo?

Nudiuſtértius.

Bene habet: opportúnè veniſti.

Nempe ſciébam inſtáre vacatiónis términum.

Placétne ut otioſè aliquandiu confabulémur?

Máximè, dúmmodo ſemoti

from this **company of playing boyes, that make ſuch a noiſe.**

simus ab hâc *turbâ clamósâ ludéntium.*

R You do well to put me in mind; let us go aſide into that ſchool, which is open.

Bene mones; ſecedámus in auditórium illud, quod eſt apertum.

J How finely do we ſit here! Come on, let us talk freely.

Quàm aptè hic ſedémus! Agè, loquámur líberé.

R Are your Vintages **done**?

(démiæ?
Súntne *peractæ* veſtræ vin-

J **Quite.**

Omníno.

R **How much time have you ſpent** in the whole work?

Quantum témporis poſuiſtis in toto ópere?

J About fifteen days.

Dies círciter quíndecim.

R Was you always there then?

Tu ígitur ſemper interfuiſti?

J **I miſſed not a day.**

Nullum intermiſi diem.

R What did you do?

Quid agébas?

J I often gathered grapes.

Uvas ſæpiùs colligébam.

R You ſhould joyn ſomething elſe with the verb *I gathered.*

Cum verbo *colligébam* debuiſti áliquid áddere.

J What, I pray you?

Quidnam, quæſo?

R *And I eat them.*

Et edébam.

J What needed that? no body can make any doubt of that.

Quid opus fuit? De hoc nemo dubitáre poteſt.

For who gathers good and ripe fruit, but he eats even of the beſt?

Quis enim fructus bonos & matúros legit, quin edat etiam ex óptimis?

R Truly, you ſay well: O brave, I commend your anſwer.

Profectò rectè lóqueris: euge, reſponſum laudo.

J Did you now think to have **ſtop'd my mouth**?

Jámne putábas *os occluſiſſe* mihi?

R **I did not ſo much as think of that.**

Iſtud nè cogitavi quidem.

J What then?

Quid ígitur?

I did

R I did not expect ſuch a ready and ſuch **a diſcreet anſwer.**

Non expectábam tam promptum támque *prudens reſponſum.*

J You have no cauſe to wonder. For as it is in the Proverb, *A fool ſometimes an anſwer wiſe may make.*

Nihil eſt quod miréris. Nam, ut eſt in Provérbio, *Sæpe étiam eſt ólitor verba opportúna loquútus.*

R Who are you beholden to for this Proverb?

Cui debes hoc provérbium?

J Maſter *Julian.* For he doth ſometimes dictate to us ſuch Proverbs as theſe, and fine ſentences out of good Authors.

Magiſtro *Juliáno.* Is enim dictat nobis interdum Proverbia ejúſmodi, & pulchras ſenténtias ex bonis authóribus.

R He takes a very good courſe for you; but at what hours doth he uſe to do it?

Optimè vobis cónſulit; ſed quibus horis id ſolet fácere?

J Sometimes after Supper, and oft-times when we have nothing to ſay in the ſchool.

Nonnunquam à cœnâ, ſæpius autem cùm in auditório nihil habémus réddere.

R I wiſh they would all do ſo, ſo that they would not hinder our **daily ſchool-exercises.**

Utinam ſic omnes fácerent, dúmmodo non eſſent impedimento *quotidiánis ſcholæ exercitatiónibus.*

J You did well to put in that exception by the adverb *ſo that.*

Bene ſubjunxiſti iſtam exceptiónem per advérbium *Dúmmodo.*

For there be ſome **Uſhers,** that ſo load their boyes with their dictates and private lectures, that they cannot diſcharge the ſchool ſufficiently.

Sunt enim quidam pædagógi, qui ſuis dictátis & privátis lectiónibus ſic ónerant púeros, ut ſuos non poſſint in ſcholâ ſatisfácere.

R Thence it comes to paſs, that the maſters themſelves do ſometimes complain of ſuch **Uſhers.**

Inde fit ut ipſi præceptóres interdum conquerantur de tálibus pædagógis.

But what do we?
Let us return to our discourse which we had begun.
Sed quid ágimus?
Redeamus ad sermónem institútum.

J Content.
Placet.

R Was you always imployed in gathering grapes?
Fuistíne semper occupátus in uvis colligendis?

J That work is dispatch't in two or three daies, because such **a great many labourers** are wont to be hired about it.
Opus illud in paucis diébus absólvitur, propterea quòd ità *magnus operarióum número* ad id locári solet.

R What is done afterwards?
Quid deinde fit?

J The grapes are trodden, the wine is drawn out of the greater pipes, and is poured into hogsheads all under one; and then the grapes that are not yet squeezed, are put under the press in the wine-fat; and last of all, **the husks and kernels of the grapes** are carried out and thrown away.
Calcantur uvæ, vinum haurítur è cupis majóribus, eâdem óperâ diffunditur in dólia; deinde uvæ ipsæ nondum expressè subjiciuntur prelo in torculári: postremò exportantur, & abjiciuntur *vinácea*.

R But you did not heed those things:
Atqui non curábas ista.

J Yes, I minded them a little: for I was by when every thing was done, meerly to **call on the work-folks**.
Imò curábam aliquâ ex parte: nam agendis ómnibus intéreram, maximè ut *solicitarem operarios*.

R You was there then as an **Overseer** or **Master of the work**.
Eras ergò illic tanquam *præféctus, & quasi magister operum*.

J Yes, I was in good earnest the Master of the work and the Overseer. For my Father had made me the Overseer.
Imò eram re verâ magister óperum & præfectus. Pater enim me præfécerat.

How

R How glad was you of that masterſhip! What a goodly thing was it to ſee you with your gravity commanding ſome, encouraging others, and chiding others!

Quàm gaudébas iſto magiſtério! quàm pulchrum erat vidére te cum tua gravitáte áliis imperantem, álios adhortantem, álios denique arguentem!

J Truly if you had ſeen me, you would have ſaid I had been another kind of body then a ſcholar in the ſchool.

Profectò ſi vidiſſes me, dixiſſes álium eſſe quàm in ſcholâ diſcípulum.

R **As far as I can perceive,** you was not idle.

ut video, non eras otióſus.

J Nay, like a good husband I did oft-times **put my hand to the work**, that I might **egge on the workfolks** by my example.

Imò, ut bonus paterfamíliaſ *adhibébam* ſæpenúmerò *manus óperi*, ut ipſos *operários* meo exemplo *inſtigárem*.

R Your father (as it appears) had preferred you to this office not without a cauſe.

Non abs re (ut apparet) pater te huic múneri præfécerat.

J Truly he had tried my diligence in other matters.

Nempe áliis in rebus expértus erat meam diligéntiam.

R Yet **bar bragging.**

Abſit tamen verbo jactántia.

J I mean ſo; but **I talk ſo freely, becauſe I talk with my friend.**

Ego ſic intélligo; ſed *libere ſic loquor, quia cum familiari meo.*

R But let us go on. What ſtore of wine have you?

Sed pergámus. Quanta eſt vobis vini cópia?

J Indifferent, as is ſaid to be almoſt every where this year: although we have **Claret-wine in abundance**, yet have we not white ſo.

Mediocris, qualis ferè hoc anno ubíque eſſe dícitur: tametſi *vinum rubéllum* habemus *affatim*, album non item.

But whatſoever it is, we are content with it, and receive it at the hand of God with thankfulneſs.

Verùm quicquid eſt, contenti ſumus, & de manu Dómini cum gratiárum actióne recípimus.

R How many hogſheads have you filled?

Quot impleviſti dólia?

J Forty, or thereabout; but they are ſome bigger then otherſome.

Plus minùs quadraginta; ſed ſunt alia aliis majóra.

R O ſtrange! Do not you think it **a great increaſe?**

Papæ! Non tibi vidétur *magnus proventus?*

J Sufficient indeed; but not **like the laſt years.**

Satis quidem; ſed *non pro* ratióne *anni ſuperióris.*

R What makes matter?

Quid refert?

The leſs quantity there is, the more it will be ſold for.

Quanto minor eſt quántitas, tanto etiam pluris vendétur.

J So it commonly comes to paſs.

Sic ferè ſolet evenire.

But do not you think I have told you enough about vintages?

Sed non tibi vídeor ſatis narrâſſe de vindémiis.

What would you have elſe?

Quid præterea deſideras?

R Becauſe we can attend ſo well, I will know ſomething of you too concerning the fruits of trees.

Quóniam ſic abundámus ótio, volo étiam áliquid ex te audíre de frúctibus árborum.

For it is, as it were, another vintage.

Eſt enim quaſi áltera vindémia.

Have you not great ſtore?

Non habétis multos?

J **Boarded-chamber floors** full, ſuch is Gods bounty to us.

Pleníis tabulátis, quæ eſt Dei benignitas.

R When were they gathered?

Quando collecti ſunt?

J Our folks gathered them when we made wine.

Quo témpore vinum faciebámus, familia colligébat.

R What kinds of ſuch like fruits have you?

Quæ ſunt vobis ejúſmodi frúctuum génera?

J Apples, pears, cheſnuts,

Mala, pyra, caſtáneæ, juwall-

wall-nuts; but there is great variety of apples and pears.

glandes; ſed malórum & pyrórum multa eſt varietas.

R What quinces, have you none of them too?

Quid cotónea, non etiam habétis?

J Yes, we have of them, but they are contained under the kind of apples; whereupon they are called **Quince-pears** by another name.

Imò habémus, ſed ea ſub malórum génere continentur; unde & álio nómine appellantur *mala cydónia.*

R But what did you bring at your coming back hither?

Quid autem attuliſti huc rédiens?

J Nothing but **a little hand-basket of choice grapes**; but hereafter I ſhall have apples, pears, and cheſnuts brought me **by ſackfuls** every week.

Nihil niſi *quaſillum uvárum ſelectárum*; ſed ſingulis poſthac hebdomádibus mihi afferentur *plenis ſaccis*, mala, pyra, caſtáneæ.

R In the mean time, I pray you, give me ſome of your grapes.

Intérea da mihi, quæſo, áliquid ex uvis tuis.

J Let us go into my chamber, I will give you ſome there.

Eámus in cubículum meum, illic dabo tibi.

R Truly I am ready, let us go.

Equidem parátus ſum, (mus. cá-

J There alſo we will conſider about repeating the laſt Colloquy againſt Monday; for, as I think, our maſter will look for that eſpecially.

Illic étiam agémus de repetendo último in diem Lunæ Collóquio; nam, ut opínor, id præceptor inprímis éxiget.

Col. 17. *Euſtathius, Boſcomellus.*	Col. 17. Euſtathius, Boſcomellus.
E I heard your father is come into the ſchool or college to day.	Audívi patrem tuum veniſſe hódie in gymnáſium.

You

B You heard the truth.
E Wherefore came he?
B That he might **pay my master for my table**; and withall that he might commend me unto him.
E Had he never commended you?
B Yes, very often.
E What doth he mean by his so often commendation?
B **He loves me entirely.**
E What then?
B And therefore he desires I should be diligently taught.
E What if he commend you, that you may be whipt the oftner?
B Perhaps that is the reason but what then? he doth not therefore love me the less.
E How do you gather that?
B **Because correction is as necessary for a child as meat and drink.**
E You say true indeed, but **few men are of that opinion; for there is no body but had rather have a bit then a knock.**
B That is natural to all, who denies it? but nevertheless **correction is to be born patiently, especially if it be just.**

Verum audivisti.
Quâ vénerat grátiâ.
Ut *pro meis alimentis præceptóri numeráret pecúniam*; simul ut me illi commendáret.
Nunquámne te commendârat?
Imò, sæpissimé.
Quid sibi vult istâ commendatióne tam frequenti?
Amóre vero me prosequitur.
Quid tum?
Ideo cupit me diligenter erudiri.
Quid si commendat, ut sæpiùs vápules?
Ea est fortasse causa; sed quid indè? non propterea me díligit minús.
Unde istud cólligis?
Quia *púero tam necessária est correctio quàm alimentum.*
Verum quidem dicis, sed *pauci ità júdicant*; *nemo* enim *est, quin panem quàm virgam malit.*
Istud est naturále ómnibus, quis negat? sed tamen *patienter ferenda est pœna, præsertim justa.*

This

E This sentence is in our little book of good manners.

What thou deservest to hear, bear without grudge.

But what if the correction be unjust?

B That also must be endured neverrheless.

E For whose cause?

B For Christ's cause, who suffered a most unjust, and that a most bitter death too, for our sins.

E I wish we could think upon that as oft as we suffer any thing.

B The master doth often put us in mind of it, as oft as there is occasion. But **he talks to them that do not hear him**, as the proverb says.

E Therefore let us strive to be more diligent hereafter.

B God grant we may do so.

Hæc habétur in libello moráli sententia.

Quod méritò páteris, patienter ferre memento.

sed quid si pœna sit injusta?

Ea quoque patienda est nihilóminus.

Cujus causâ?

Propter Jesum Christum, qui mortem injustissimam, eámque acerbissimam, tulit pro peccátis nostris.

Utinam id nobis in mentem veníret quóties áliquid pátimur.

Præceptor id nos sæpe monet, quóties occurrit occásio. Sed *surdis narrátur fábula*, ut est in proverbio.

Ergò demus óperam ut simus posthac diligentióres.

Ità faxit Deus.

Col. 18. *Graedinus, Thomas.*

G Why was you not at the Sermon to day?

T **I was busie in writing letters.**

G Could you not **put off your business**?

T **The Carrier was in haste.**

G But our master teacheth us

Col. 18. Grandinus, Thomas.

Cur non interfuisti hodiernæ concióni?

Occupátus eram in scribendis literis.

Non póteras *differre negótium?*

urgébat tabellárii festinátio.

Atqui præceptor docet nos that

that **all things must be omitted for Gods service.**

T He teacheth us so indeed, and I make no doubt of it; but we are never so perfect, but we often neglect God for these earthly things.

G That is naught.

T Indeed **stark naught**; but we are always but men, unless God change us by his Spirit.

But (I pray you) tell me, was it **a throng'd auditory**?

G Not very throng'd, **as it uses to be.**

T How was that?

G Do you not know that the people are busie now in their grape-gathering?

T I know it; but cannot men bestow one hour in Gods service?

G It is not for me to give you an account of this matter.

I onely say this:

when his fault checks him,
'tis the teachers shame.

T O strange! **how you have hit me home!**

Farewel: **I will not speak a word more.**

G **Be wiser then another time.**

ómnia postponenda esse Dei negótiis.

Docet quidem, neque id mihi dubium est; sed nunquam sumus ádeò perfecti, quin sæpe Deum terrénis istis postponámus.

Istud malum est.

Péssimum verò; sed semper hómines sumus, nisi Deus nos Spiritu suo immutáverit.

Sed dic (quæso) fuítne *frequens auditórium?*

Non ádmodum, *pro more sólito.*

Unde fit istud?

Ignóras pópulum nunc esse occupátum in vindémiis?

Non ignóro, sed non possunt hómines divínis rebus únicam horam impéndere?

De hoc non est meum tibi réddere ratiónem.

Hoc tantùm dico:

Turpe est doctóri, cùm culpa redárguit ipsum.

Papæ! *quantum cólaphum impegísti mihi!*

Vale: *verbum non ámplius addam.*

Esto álias prudéntior.

Col.

	Col. 19. *Molinæus, Caravius.*	Col. 19. Molinæus, Carárius.
M	**You are to go away then to morrow** (as I hear.)	*Tu ígitur cras* (ut audio) *discessúrus es.*
C	To morrow, **if God give leave.**	Cras, *si Dóminus permíserit.*
M	What now! why so soon?	Eho! cur tam citó?
C	My father is urgent upon me.	Urget me pater.
M	Nay, you are urgent upon your father.	Imò, tu urges patrem.
C	**Do you think so?** how can I urge my father?	*Itáne tibi vidétur?* quómodo patrem urgére possum?
M	By continual sending of letters.	Assiduâ missióne literárum.
C	I onely writ once, that **the breaking-up-time was near.**	Tantùm semel scripsi, *instáre vacatiónem scholásticam.*
M	When did you send your letter?	Quando misisti literas?
C	**The last week.**	*Hebdómade superióri.*
M	On what day?	Quo die?
C	On Friday.	Véneris.
M	What will you do at home?	Quid fácies domi?
C	The vintage is nigh, and other fruits must be gathered in the mean time.	Instat vindémia, ínterim colligendi sunt fructus árborum.
M	You might tarry till the **breaking-up-day.**	Póteras expectáre *dimissiónis diem.*
C	I do not know when it will be.	Néscio quando sit futúrus.
M	I hope it will be at **the next weeks end.**	Spero fore *ad finem próximæ hebdómadis.*
C	But **that is not in our power to determine.**	Sed *istud non est in nostro situm arbítrio.*
M	No, nor in the masters indeed.	Nè in præceptóris quidem.

Whose

C Whose then?

M Onely God's, who guideth mens purposes by his own appointment.

C But Satan seems sometimes to sway them.

M As far as God gives him leave. But **let us leave these things to wiser men.**

C That is more safe: For the proverb doth admonish, that the **Shoomaker should not meddle beyond his last.**

M We have oft-times heard that of the master.

C He hath also taught us more then once that saying of S. *Paul, be not high-minded, but fear.*

M He hath that also often in his mouth, **Do not meddle with things beyond your reach.**

C But do you not hear it ring for the supper.

M **The sound of the bell is yet in my ears.**

C Let us go into the hall, **that we be not away from prayers.**

M **I will come and take my leave of you to morrow before you go.**

Cujus igitur?

Solius Dei, qui hóminum consília suo nutu gubernat.

Atqui Satan vidétur interdum gubernáre.

Quantum Deus ipsi permittit. Sed *ista sapientióribus relinquámus.*

Túrius est: Monet enim proverbium. *Nè sutor ultra crépidam.*

Sæpe istud ex præceptóre audívimus.

Idem quoque non semel docuit nos illam *Pauli* sententiam, *Noli altùm sápere, sed time.*

Illud etiam frequenter habet in ore, *Altiora te nè quæsíveris.*

Sed audin' tu ad cœnam signum dari?

Adhuc pulsat aures meas tintinnábulum.

Eámus in aulam, *nè desímus precatióni.*

Cras ante discessum te salutábo.

Col. 20. *Petrinus, Croteranus.*	*Col.* 20. Petrinus, Croteranus.
P In what kind of ſport have you exerciſed your ſelf to day?	Quo ludi génere hódie te exercuiſti?
C For wall-nuts.	Juglandium.
P **Have you woone any thing?**	*Ecquid lucri feciſti?*
C Nay, I have loſt.	Imò, pérdidi.
P **You had bad fortune then.**	*Fortúna igitur tibi adverſa fuit.*
C I know not what fortune; onely I know it hath befallen through my default, but ſo as God would have it.	Néſcio quæ fortúna; tantùm ſcio, meâ culpâ id accidiſſe, ſed ità volente Deo.
P Why would *God have it ſo?*	Cur *Deus id vóluit?*
C That I may learn hereby to bear more grievous things, when they befall me.	Ut hinc diſcam ferre gravióra, quum acciderint.
P As if God regarded **children play.**	Quaſi verò Deus *luſiónes puerórum* curet.
C He doth regard it indeed; moreover **nothing comes to paſs in the world without Gods providence.**	Curat profectò; quinetiam *nihil fit in rerum natúra ſine divína providéntia.*
P **Are you grown ſo wiſe?** who taught you thoſe things?	*Siccine philoſopháris?* quiſnam te iſta dócuit?
C Have not you your ſelf heard them very often of our preacher?	Non tute audiviſti tóties ex concionatóre noſtro?
P It may be I might have heard them, but what ſhould I do? **my memory is but weak.**	Fíeri poteſt ut audíerim, ſed quid agam? *Fluxa eſt mihi memória.*

That

C That is, because you do not exercise it.

P How is it to be exercised?

C First by diligent attention, that is, by diligently minding what things we have heard or read; and then, by often repeating the same; and lastly, by teaching others what we have learned.

P Those things are often prest upon us by the master: but (wo is me!) **how carelessly negligent am I**?

C So we are all, unless the Spirit of God quicken us.

P What shall I do then?

C Awake, my Petrinus; make towards God with all thy heart and with all thy strength, pray unto him continually and devoutly; be vigilant; **shun them that are naught, keep company with them that are good**, and make them familiar to you by your courteous behaviour.

P **What shall I get by it at the last**?

C Do you ask? if you use your self to this kind of carriage, the Lord God will in his goodness have mercy upon you, and you shall perceive your mind to be altered in a short time.

Nimirum, quia illam non exerces.

Quómodo exercenda est?

Primùm diligenti attentióne, hoc est, diligenter advertendo ea quæ audívimus, aut légimus; deinde, eadem sæpe repetendo; dénique, docendo álios ea quæ didícimus.

Ista nobis sæpiùs inculcantur à præceptóre: sed (me míserum!) *quàm supína est hæc mea negligéntia?*

Sic sumus omnes, nisi Spíritus ille Dei nos éxcitet.

Quid ígitur fáciam?

Expergíscere, mi Petríne; toro ánimo totísque viribus ad Deum aspíra, illum assiduè & pro affectu precáre; vigilans esto; *pravos fúgito, versáre cum bonis*, tum móribus facillimis effice ut eos tibi familiáres reddas.

Quid tandem cónsequar?

Si te istis móribus assuéveris, Dóminus Deus suâ clementiâ tui miserébitur, brevíque ánimum tuum immutátum sénties.

P	O what a seasonable meeting hath this been to me?	75	O quàm opportúnus hic mihi congressus fuit?
	I intreat thee, *Croteránus*, that we may talk oftner together.		Obsecro te, mi *Croteráne*, ut sæpius colloquámur.
C	**There shall be no failing on my part**, as oft as we are both at leisure.	80	*Per me non stabit*, quóties utrique licébit per ótium.
P	I thank you heartily.		Grátias ago máximas.
C	You have no reason to thank me.	85	Non est quòd agas.
	Let us get us into the School.		Recipiámus nos in auditórium.

	Col. 21. *Giles, Massuérius.*		*Col.* 21. Ægidius, Massuérius.
Æ	Why did you **scatter pease up and down** here?		Cur hic *disperge cœpisti?*
M	When?		Quando?
Æ	After dinner.		Post prándium.
M	I did it **for my minds sake.**	5	Id faciébam *ánimi causâ.*
Æ	But whence had you those pease?		Sed pisa illa unde habuéras?
M	I took them out of **a Trey**, where they were laid up, that they might be sodden to morrow.	10	Accéperam *è cónchulâ*, ubi repósita erant, ut crástino die coqueréntur.
Æ	Ought you to do evil for your minds sake?		Debuistíne ánimi causâ malum fácere?
M	I did not think, that was any harm.	15	Non putábam id esse malum.
Æ	Not to be any harm **to tread bread under your feet?**		Annon esse malum *conculcáre paném pédibus?*
M	**I would be loth to do that.**	20	*Istud ego nollem facere.*
Æ	Why would you be loth?		Cur nolles?

M Because bread is very necessary for us.

Æ God hath created both pease themselves, and other things which are eaten, for our use.

M I am not ignorant of that; moreover, I am content to eat pease, if they be well sodden and seasoned.

Æ Besides, would you misuse your own things?

M No.

Æ Much less ought you to misuse other folks.

M I hope that well enough.

Æ Therefore you have not done well.

M I confess I have not done well; yet with no ill intention.

Æ Why then did you do it?

M My foolishness set me upon it.

Æ What have you deserved thereupon?

M A whipping.

Æ You say well, but (I suppose) not from your heart.

M Yes indeed: I pray you, do not complain of me.

Æ Seeing you confess it of your own accord, I will not complain of you; for the Master hath very often told us that that was his mind.

Quia *panis est nobis máximè necessárius.*

Et pisa ipsa, & cætera quæ eduntur, Deus in usum nostrum creávit.

Non ignóro illud; quinétiam, *pisis* libenter vescor, si *bene cocta & condita* sint.

Prætérea, velléne abúti rebus tuis?

Minimé.

Tantò minùs aliénis debes.

Istud satis intélligo.

Ergò non rectè feci̇sti.

Non rectè, fáteor, non tamen ánimo malo.

Cur ígitur feci̇sti?

Mea inéptia me ad illud incitávit.

Quid indè meruisti?

Plagas.

Rectè dicis, sed (opinor) non ex ánimo.

Imò certé: nè me accúse oro.

Quandóquidem sponte fatéris, non accusábo: sic enim velle se dixit præceptor sæpissime.

What

M What ſaid he?

Æ That we ſhould complain of no body to him about ſuch ſmall matters, who did but willingly acknowledge his fault.

Quid ille dixit?

Ut *de ejúſmodi levíbribus* néminem ad ipſum deferámus, qui modò culpam libens agnóverit.

M **Therefore, I ſhall be beholden to you, Giles, for that kindneſs.**

Iſtud ergò beneficium tibi debébo.

Æ I would not have you be beholden to me for this matter; but pray to God with me, that he would deliver us from evil.

Nihil velim mihi débeas hoc nómine; ſed mecum precáre Deum, ut à malo nos líberet.

M We pray openly in the School every day four or five times.

Quotídie in ſchola quater aut quínquies palàm precámur.

Æ What then?

Quid tum?

M And beſides privately, **as oft as we go to meat,** as oft **as we go to bed,** and as oft **as we riſe out of bed.**

Prætérea privátim, *quóties cíbus ſúmitur*, quóties *cúbitum itur*, quoties *cúbitu ſúrgitur.*

Are not theſe things ſufficient?

Nónne ſatis hæc ſunt?

Æ Beſides theſe, our Maſter doth oft admoniſh us, that every one go aſide ſometimes ſomewhither into a private place to pray for himſelf: do you not remember it?

Præter illa, ſæpe monet Præceptor, ut interdum pro ſe quiſque precandi cauſâ ſecédat aliquò in ſecrétum locum: meminiſti?

M I remember it very well: but (as you know) it ſeems to be an hard matter for boyes to uſe themſelves to private prayer.

Mémini probé: ſed (ut ſcis) difficile vidétur eſſe, ut púeri ſecrétis précibus aſſuéſcant.

Æ And yet it would be very good

Et tamen paulátim aſſué-

	good to uſe themſelves by little and little.	ſcere óptimum fúerit.
M	God himſelf will ſtir us up, and uſe us to that thing in time.	Progreſſu témporis Deus ipſe noſter ad eam rem nos incitábit atque aſſuefáciet.
Æ	We are to hope it will be ſo, if ſo be that we profit well, both in the reading and the hearing of his Word.	ſtà fore ſperandum eſt, ſi tamen in verbi ejus tum lectióne tum auditióne ſédulò proficiámus.
	Col. 22. *Varro, Caſtrinovánus.*	*Col.* 22. Varro, Caſtrinovánus.
V	How is it that you came ſo ſoon from your Uncles to day, eſpecially ſeeing there was a feaſt?	Quid eſt, quòd hódie tam citò à pátruo redíeris, præſertim cùm fúerit convívium?
C	What ſhould I have done there any longer?	Quid illîc feciſſem diútiùs?
V	You ſhould have tarried till the Supper, that you might eat of **what was left at Dinner.**	Cœnam expectâſſes, ut éderes de *prándii reliquiis.*
C	I had eaten enough at Dinner.	Satìs éderam in prándio.
	Beſides, my Uncle bade me go along with my Maſter home again, whom I had brought to the feaſt.	Prætérea, juſſit pátruus ut domum redúcerem præceptórem, quem ego ad convívium dedúxeram.
V	What did thy Kinſman, thy Uncle's ſon?	Quid frater tuus patruélis?
	Why did he not come back with you to the School?	Cur in ludum vobíſcum non rédiit?
C	His Mother ſtayed him **for a day or two.**	A matre retentus eſt *in unum aut alterum diem.*
V	Why ſo?	Quámobrem?
C	That **his cloaths might be mended.**	Ut *illi reſarciantur veſtimenta.*

V That care belongs to Women. But come on, becauſe we are now at leiſure, I pray you, tell me ſomthing concerning the Feaſt.

Illa eſt mulíerum cura. Sed agè, quóniam nunc otióſi ſumus, narra mihi (quæſo) aliquid de convívio.

C What do you deſire to know concerning it?

Quid de illo ſcire cupis?

V Firſt, who were the gueſts; then, how dainty and ſumptuous the feaſt was.

Primùm, qui convívæ fúerint; deinde, quàm lautum & opíparum convívium.

C Theſe were the prime gueſts, four Penſionaries, **the Deputy Governour of the City**, and other two **of very great note, of the company of Aldermen.**

Convívæ fuérunt hi præcipui, quátuor Syndici, *ſubpræfectus urbis*, & alii duo primæ notæ *è Senatórum número.*

V Do you know them?

Nôſtin'?

C **By ſight** indeed; but **I cannot hit on their names.**

De facie quidem; ſed *córum non téneo nómina.*

V Was there none elſe?

Nullíne prætérea?

C **Two of my Uncle's near acquaintaince.**

Duo ex pátrui mei familiáribus?

V **How high did our Maſter ſit?**

Quotus accumbébat præceptor?

C I did not mind how high he ſat; but he was **almoſt in the middle of the Table, over againſt my Uncle.**

Quotus eſſet non obſervávi; ſed erat *in mediâ ferè menſa, è contráriâ parte mei pátrui.*

V But where ſat you?

Tu veró?

C O you fool, that askeſt ſuch a queſtion!

Hui ineptè, qui iſtud rogas!

Should I, **mean fellow**, ſit down with ſuch great men?

Egóne *homúnculus* cum tantis viris epulárer?

It was honour enough to me,

Satìs hoc mihi honorificum

that I waited at the table.

V Were there no Women?

C None but my Uncles Wife, who ſate **at the loweſt end of the Table.**

V Why ſat ſhe **ſo low?**

C She had a mind ſo her ſelf, that ſhe might **more conveniently riſe ever and anon, to keep better order in attendance.**

V What did her ſon?

C He ſate by his Mother.

V I am ſatisfied as concerning the gueſts; now I ſhall look for ſomething concerning the feaſt.

C **You impoſe upon me a very weighty and hard task,** eſpecially conſidering my memory; but forasmuch as (you ſay) we have got a little more leiſure this afternoon, I will do my beſt, **that I may ſatisfie your deſire in ſome part.**

V **You ſhall do me a kindneſs.**

C Yet on that condition, that you do me **as good a turn, if ever there be occaſion.**

V **You have no reaſon to make any queſtion of this.** Begin.

C But I will ſit in the meantime, **becauſe it is a long ſtory.**

fuit, quòd miniſtrárem.

Nullæne erant mulíeres?

Nullæ præter uxórem pátrui, quæ quidem ſedébat *in menſa extréma.*

Quid item tam *remóta?*

Sic vóluit ipſa, ut *idéntidem commódius súrgeret, propter óràinem miniſtérii.*

Quid filius?

Juxta matrem aſſidébat.

Hábeo de convívis; nunc expectábo de convívio.

Onus mihi valdè magnum impánis ac difficile, máximè propter memóriam: ſed quando (ut dixiſti) plúſculum ótii nacti ſumus hoc pomeridiáno témpore, dabo équidem óperam, *ut áliquâ ex parte éxpleam deſidérium tuum.*

Pergrátum mihi féceris.

Eâ tamen lege, ut *par pari réferas, & quando dábitur occáſio.*

De hoc nihil eſt quòd dúbites. Incipe.

At ego interea ſedére volo, quia *longa eſt narrátio.*

Let

V **Let us go under the Gallery**, that we may talk the more commodiously in the shadow.

Eámus sub pérgulam, ut in umbra commódiùs fabulémur.

C Hear me now.

Audi nunc jam.

V Because (as you say) it is a long story, tell me first at what a clock they sat down.

Quia (ut ais) longa est narrátio, dic mihi primùm quotâ horâ accúbitum est.

C Almost at ten.

Ferè decimâ.

V At what a clock did they rise?

Quotâ resurrectum?

C A little afore noon.

Paulò ante meridiem.

V Did they all sit well?

Sedebántne omnes cómmodè?

C Very well.

Commodissimé. (dé?

V **Now fall to the business.**

Nunc ad rem aggrédere.

C Take the preparatives then.

Accipe igitur mensæ prælúdia.

V Set them on when you please.

Appóne quum voles.

C First, there were set upon the table **little thin wafers**, sweetned after the Bakers fashion with **Hippocras.**

Imprimis appósita sunt tenella crústula, mellíta ópera pistóris cùm *aromatite.*

V A very fine beginning indeed, and fit to gain their affections.

Optimum sanè exórdium, & ad conciliandos ánimos aptíssimum.

C I pray you forbear those interruptions, **for fear my memory should be confounded.**

Omitte, quæso, istas interpellatiónes, ne mihi perturbétur memória.

V Hereafter I will not interrupt you, unless there be occasion to ask you something.

Posthac non interpellábo, nisi si quid opus erit requírere.

C There followed **salt-gammons, chitterlings dried in the smoak, sausages, neats-tongues**

Sequutæ sunt pernæ salítæ, billa infumáta, lucánicæ, linguæ búbulæ sale quoque & fumo induratæ.

	hardened also with salt and smoak. And these were to stir up their appetite, **and to make them thirsty.**	145	Atque hæc ad excitandam appeténtiam, *& sitim ac uendam.*
V	As though indeed one could not become thirsty enough with the heat and scorching of the Sun.	150	Quasi verò non satìs acuerêtur sólis æstu & fervóre.
C	Thus skilfull Feasters use to do.		Sic docti solent fácere conuivatóres.
V	I am willing to hear these things, especially seeing you express them all in proper and significant words.	155	Isthæc audio libenter, præsertim cùm éxprimas ómnia própriis & significantibus verbis.
	Go on still.		Perge porró.
C	In the same order there were set amongst hand-**sallets of Cabbage-Lettices,** the **gizzards** of **Birds** fryed, **Florentines of Veal,** and whole yolks of Egges.	160 165	Eodem ordine interpósita sunt *acetária, è lactúcis capitátis, avium intestina* frixa, *minutália ex vitulíno, cùm ovórum vitellis integris.*
	And thus much concerning the Preparatives, which was the **first course.**		Et hæc háctenus de præludiis, qui *primus missus* fuit.
V	Did they not drink any thing in the mean time?	170	Nihil ínterim bíbitum est?
C	**A question not befitting a man.**		*Indigna hómine quæstio.*
	For who would spare wine here?	175	Quis enim vino hîc párceret?
	Scarce three, and the lustiest amongst us, **were enough to fill drink.**		*Vix tres,* & quidem strenuissimi, *fundendis pótibus sufficiebámus.*
	But I will treat of Drinks afterwards; let me dispatch the Meats.	180	Sed de pótibus agam postérius; sine me cibos expedire.

Well,

V Well, I give you leave.
C These were for the moſt part **in the ſecond courſe; pies, chickens** boiled with lettice, beef, mutton, veal, **pork freſh** and powdered, **fleſh-pottage** daintily ſeaſoned with the yolks of eggs, ſaffron and verjuice, and ſome **broths made of herbs.**
V Here imagine they talk'd more then they ate, becauſe indeed the roaſt-meats were expected.
C They had ſcarcely touch'd the table, when we were bidden to take them away.
I come therefore to the third courſe, in which theſe roaſt-meats were ſerved up, **chickens, young pidgeons, fat goſlings** and **pigs,** likewiſe **rabbets, ſhoulders of mutton,** and, laſt of all, **Venniſon-paſties** of two ſorts.
V What elſe?
C What? ho! (I had almoſt forgot it) there were a couple of partridges ſet amongſt them with **a leveret, green beans** fried, and **peaſe ſodden in the ſhells.**
V Was there no fiſh?

Agè, ſino.
In ſecundo miſſu hæc ferè fuérunt; *artócreæ, pulli gallinácei* elixi cum lactúcis, búbula, vervecína, vitulína, *ſuilla recens* & ſalſa, *ins éarum* ovorum vitellis, eroco, & omphácio ſuaviſſimè condítum, áliquot item *juſcula ex oléribus.*

Hîc plus opínor fabulárum quàm eſum fuiſſe; quia ſcílicet aſſa expectabantur.

Vix menſam attígerant, quum illa tóllere juſſi ſumus.

Vénio ígitur ad tertium miſſum, in quo aſſa hæc fuérunt expósita, *pulli gallinácei, pulli columbíni, anſérculi fáctiles,* & *ſúculi,* item *cunículi, arvi vervecíni,* poſtrémò, *ferína* duórum génerum *ópere piſtório incruſtáta.*

Quid prætérea?
Quid? hem! (penè prætermiſi) duæ perdíces interjectæ, cum *lepúſculo, fabæ vírides* frixæ, & *piſa cocta cum ſíliquis.*

Nihílne píſcium?

You

C You put me in mind in a good time:

In témpore ádmones.

There was a **huge Trout**, which was cut into four parts, besides the tail; as also a **great Pike quartered** after the same manner.

Erat *trutta ingens*, quæ divísa fúerat in partes quatuor, præter caudam; *pragrándis* item *lúcius* ad eundem modum *quadripartítus*.

I forbear to speak of the small fishes and them that were of a mean size, which were partly boiled, partly broiled or fried, as also **fresh-water crayfish**, all in a great abundance. But these things were rather for ostentation then necessity; for there was nothing almost tasted of them.

Táceo minútos pisces & mediócres, partim elixos, partim assos aut frixos, item *cancros fluviátiles*, magno ómnia número. Sed hæc magìs ad ostentatiónem quàm ad necessitátem; de iis enim ferè nihil gustátum est.

V You seem to have omitted one thing.

Unum mihi vidéris prætermisisse.

C What is that?

Quid illud est?

V Had none any **sauces to dip in**?

Nullíne erat *intinctus*?

C Yes, **dainty sauces** to dip in were fitted almost to every messe, which the cook had **neatly contrived** with admirable skill.

Imò, singulis propémodum férculis áddita erant *scitíssimi sapóris embámmata*, quæ coquus ipse miro artifício *concinnáverat*.

Nor were there wanting **capers** in oil and vinegar, limons, **pickled Olives with their pickle**, rose-vineger, & **græn-sauce**.

Nec verò defuérunt *cappárides* ex óleo & acéto, mala cítrea, *olivæ conditivæ cum sua múria*, acétum rosáceum, *succus oxálidis*.

V O how many and how great provocations to gluttony!

O quot & quanta gulæ incitamenta!

C Say withall, hinderances to body and mind.

Adde étiam, córporis & ánimi impedimenta.

V But, I pray you, what was the laſt act of the Comedy?

Sed quis, quæſo, fuit últimus actus fábulæ?

C At the laſt, when no body eat either fiſh or fleſh, my uncle bade **the banqueting diſhes** to be ſet on the table, amongſt which theſe are the chief.

Tandem, cùm jam nec carnes nec piſces ullus éderet, jubet pátruus appóni *bellária*, in quibus hæc fuérunt præcípua.

Very fat new cheeſe, and likewiſe old of many ſorts, **tarts, pan-cakes, rice boiled in milk and well ſugared, early-ripe peaches, figs, cherries, raiſins, dates, junkets to be eaten to bed-ward, conſerves** of many kinds, and others, which I do not now remember.

Cáſeus recens pinguíſſimus, itémque vetus múltiplex, *ſcriblitæ, placéntulæ, oryza in lacte cocta & bene ſaccharáta, pérſica præcócia, ficus, céraſa, nvæ paſſæ, caryótæ, tragémata ſerótina, ſálgama* multórum génerum, & ália, quæ nunc mihi non occurrunt.

To conclude, **there was ſuch an abundance of all ſorts of meats, that the table it ſelf could ſcarce hold them.**

Tanta denique *fuit ómnium eſculentórum affluéntia, ut menſa ipſa vix ſuſtinéret.*

What do you ask? the **round trenchers** and **little ſquare trenchers** were changed three or four times.

Quid quæris? quater aut quínquies mutáti ſunt *orbes & quádrulæ.*

We carried back **the groſs and courſer meats** for the moſt part whole into the Kitchen; ſo few laid a finger on them, for the ſtore of more delicacies.

Cibos craſſos & duriores magna ex parte íntegros in culínam referebámus; ádeò pauci attigérunt, propter delicatiórum cópiam.

V What doth ſuch abun-

Quid confert tanta cibari-

dance

dance and variety of meat do good.

C To overcharge the ſtomach, and breed very many diſeaſes.

But what ſhould one do? **Thus folk live now-a-days for the moſt part.**

V They that feaſt ſuch great perſons ſeem to ſtrive for abundance, preparation, pomp, and delicateneſs.

C And yet (as I hear) amongſt the laws of this city there are ſome againſt too much ſumptuouſneſs.

V **Laws are ſilent at feaſts,** that by the way we may wreſt ſomething out of Tully to our purpoſe.

C Do you think that all gueſts are taken with that **extraordinary exceſſe of expences?**

V I do not think it, unleſs (perhaps) they be **gulligutts,** or **riotous perſons,** or ſuch **belly-gods** (as I may ſay) **as** *Apicius* **was.**

But what is the reaſon?

C Do you aſk?

Not onely the folly, but alſo the madneſs of them that make feaſts.

V *The moſt of men are ſick of that diſeaſe;*

órum abundantia & diverſitas?

Ad gravandum ſtómachum, & morbos complúres generandos.

Sed quid agas? *Sic ferè hoc témpore vivitur.*

Qui tálibus viris convívia fáciunt certáre videntur de cópiâ, de apparátu, de ſplendóre & lautítiâ.

Et tamen extant inter hujus civitátis leges quædam (ut audívi) ſumptuáriæ.

Sileát leges inter convívia, ut óbiter è Ciceróne detorqueámus áliquid.

An putas omnes convívas illâ *ſúmptuum immanitáte* delectári?

Non puto, niſi fortè ſint *lurcónes,* aut *aſóti,* aut *Apiciani,* (ut ità dicam) *ventriculæ.*

Cæterùm quid eſt cauſâ?

Rogas?

Convivatórum non modò ſtultítia, ſed étiam inſánia.

Maxima pars hominum morbo jactátur eódem;

As

As Horace saith.
C But let us forbear this judging others, according to the proverb, *Let not the Shoemaker, &c.*
V Let us return then to our purpose.
What wine was served to the table?
C If you enquire concerning the colour; there was white, dark-red, (i.e. **Alicant**) yellowish, bloud-red, and sundry sorts of wine of several colours.
If concerning their goodness; they were all for the most part **very rich**: but they chiefly commended that sort of wine out of Burgundy, which is commonly called *Arbois* wine or Malmsie.
V Whence was this fetch'd?
C Out of my uncles wine-cellar.
Hath he much of this same
V sort?
Two hogsheads of **claret-wine**, and two **of most pure white-wine**.
How ended the dinner?
V When my uncle saw the
C guests almost weary with eating and drinking, and talking; he commanded wine to be filled for every one, and **invited all to the drinking of the last healh.**

Ut ait Horátius.
Sed nos hanc censúram omittámus, juxta provérbium, *Nè sutor, &c.*

Redeámus ígitur ad propósitum.
Quale vinum appósitum est?

Si de colóre quæris; album, nigrum, fulvum, sanguíneum, déque singulis colóribus vina multiplícia.

Si de bonitáte; ómnia ferè *generosíssima*; sed imprimis commendábant illud vini genus ex Burgundiâ, quod vulgò vocatur *Arbósium.*

Unde hoc petebátur?
E pátrui cellâ vinária.
Habétne multum ejúsmodi?
Duos cados *vini helvéoli*, duos item *albi limpidíssimi.*
Quis fuit prandii éxitus?
Ubi videt pátruus convívas omnes pene defessos edendo, bibendo, colloquendo; tunc vinum infundi jubet singulis, & *amnes ad extrémum potum invitat.*

Here

Hereupon all things are orderly taken away.

Hinc órdine tolluntur ómnia.

Broad fine linen towels are spread upon the table; **sweet water** is given them to wash their hands withall lightly; I and my uncles son, as we used to do, say grace; and my uncle with a loud voice thanks all the company.

Insternuntur mensis *latióra mantília ex lino tenuissimo*; datur *aqua odorífera* mánibus léviter abluendis; ego & patruélis, de more, Deo grátias ágimus; ipse verò pátruus clarâ voce grátias agit universo cœtui.

At the last, he that was the uppermost Pensionary, in the name of the guests, gave publick thanks to the master of the feast, **in a pretty handsome speech**; and withall chid him, because he had feasted them with such stately provision.

Tandem primus Syndicus, convivárum nómine, satis *accuráto sermóne*, públicas agit grátias convivatóri; simul objurgat eum, quòd tam munífico & sumptuóso apparátu convivátus fuerit.

Nay, (saith my uncle) I pray you pardon me, because **I have not entertained you sufficiently according to your worth.**

Imò (inquit pátruus) mihi quæso ignóscite, *quòd vos pro dignitáte non satìs ámpliter tractávrim.*

When they had said thus, they all rose from the table: a great many, **having taken their leave**, presently went away; the rest tarried standing and talking in the hall.

His dictis surgunt è mensa universi: magna pars *valedícto* statim discédit; cæteri manent stantes & colloquentes in aula.

V What did you in the mean time that had waited at the table?

Quid vos interea qui ministraverátis ad mensam?

C We got us into the Kitchen

In culínam ad prándium

to

to dinner, and **there we made much of our selves**, at our own leisure, and as we listed our selves.

nos recépimus, corpus illic otiósè & ex ánimi senténtia *curávimus*.

V Where was the master in the mean time?

Ubi erat ínterim præceptor?

C My uncle had called him aside to speak to him.

Pátruus illum seorsum vocáverat ad allóquium.

V I think it was, that he might **commend** you and his son **to be better taken notice of.**

Credo, ut te & filium suum *de meliore nota commendáret.*

C That is very likely.

Istud est verisimile.

V Do you not know what was the occasion of such a great feast?

Nescis quæ fúerit causa tanti convívii?

C What concerns it me to know?

Quid meâ scire refert?

V It concerns me then so much the less.

Tantò minùs ígitur meâ.

C **You make a good collection**, and so I expected.

Rectè cólligis, & sic expectábam.

V But I am no Logician.

Atqui non sum dialécticus.

C You have natural Logick.

Tibi est naturális dialéctica.

V Country-folks have the same too.

Eandem habent & rústici.

C But come on, tell me in good earnest, have not I **entertained you gallantly**?

Sed agè, dic mihi sériò, non ego *te tractávi magnificè*?

V I was never at such a feast in all my life.

Tali convívio nunquam interfúeram.

C I am glad your appetite is so well satisfied.

Gaudeo stómacho tuo satis esse factum.

V I thank God, who hath given us such a pleasant time of leisure.

Est Deo grátia, qui dedit nobis órium tam jucúndum.

Let

U	Let us rise now at last; for I hear the boys are going from their play.	460	Surgámus tandem, nam audio púeros à lusu discédere.
	Col. 23. *Pastorculus, Pæsatus.*		*Col.* 23. Pastórculus, Bæsátus.
Pa	Fit. *Who sitt'st under the Mulberry-tree,*		Tityre *qui pátulæ résides sub tégmine mori,*
	Art th' all alone so full of jollity?		*Túne hic solus eris tam lætus, támque supérbus?*
P	*O* Melibœus, *God gave me this leasure;*	5	*O* Melibœe, *Deus nobis hæc ótia fecit;*
	That mighty God, who for mans use and pleasure		*Ille Deus magnus, qui nostrum fecit in usum*
	Made all, who gives food to each living thing;	10	*Omnia, dans própriam cunctis animálibus escam;*
	Who sea, and land, and heaven a covering		*Qui mare, qui terras, & quod tegit omnia cœlum,*
	Hath fram'd; the great Creator whom we call.		*Condidit; ille ópifex rerum qui summus habetur.*
Pa	*Forbear these songs, I have forgotten all.*	15	*Carmina mitte hodie, nam me liquêre Camœnæ.*
	My mind is somewhere else, I would contest		*Est mihi mens álibi, cupio certáre merendâ.*
P	*Fair for my drinking. Yet you may come rest*		
	With me under this shade; for (as you see)	20	*Sed tamen hæc mecum pósteris resídere sub umbrâ;*
	Here's room enough to hold both you and me.		*Namque hîc (ut cernis) locus est satis amplus utrique.*
Pa	Let us let verses alone then, and betake us to our drinking.	25	Mittámus ergò versículos, & merendas nostras conferámus.
P	There shall be no stop in me; let us examine our satchels; come on, open yours.		*Per me non stabit; scrutémur peras; age, explica tuum.*
Pa	Stay a little while; tell	30	*Expécta parúmper; dic mihi*

me

me first, what have you for your drinking?

P Bread.

Pa As if indeed a drinking used to be without bread.

P **Poor folks have not always so much as bread.**

Pa You put me in mind in good time: we must put our **scraps into their Almes-basket.**

P What if there shall be no scraps?

Pa At the least there will be some bread left, and this will be enough.

But tell me without any more ado, **have you any meat?**

P What do you make any question? my mother would not send me to the school without some meat.

Pa Tell me then, what is it?

P Guess.

Pa **I am no Prophet**, nor would I spend this drinking time in trifles.

P At the least you shall **try how you can guess**; concerning which thing we have heard something already in Rhetorick.

Pa It is either Cheese or Flesh-meat that was left at Dinner.

P Neither.

mihi priùs, quid habes in merendam?

Panem.

Quasi verò sine pane merenda esse sóleat.

Nè panem quidem páuperes semper habent.

In témpore ádmones: ponendæ erant *reliquiæ* nostræ in eorum *córbulam.*

Quid si reliquiárum nihil fúerit?

Saltem restábit panis, & hoc satìs erit.

Sed dic tandem, *ùnquid habes opsónii?*

Etiam dúbitas? mater mea nunquam committeret, ut me in scholam mitteret sine álicuo opsónio.

Dic ergò, quid est?

Divína.

Non sum vates, nec velim hanc merendæ horam in nugis terere.

Saltem *periculum facies, quàm váleas conjecturis*; quâ de re jam áliquid in Rhetóricis audivimus.

Aut cáseus aut caro est residua ex prandio.

Neutrum.

Pa I pray thee tell me, that **we may frame our selves to our work.**

P That I may torment you no longer, they be **early pears.**

Pa Say you so? it is **a novelty**; I saw none yet this year.

P See you them now.

Pa How ripe are they?

P Why did you not say too, how good?

Pa But I have not tasted them yet.

P **you have given me a witty nip.** Take and taste.

Pa O strange! how **mellow** they be! how **good** and **juicy!**

P Ought we not justly to give thanks to our God, so bountifull a Father, who bestows upon us, that do not deserve it, so many and so several good things?

Pa He that doth it not, is indeed most ingratefull.

P Come on, let us eat his good things with joy and thanksgiving.

Pa I am hungry already a good while ago.

P But have you no meat?

Pa See **a thick piece of old Cheese.**

P Let us first eat our Pears, and we will close our stomachs with Cheese.

Pa **Let us make hast, lest the**

Dic sodes, ut *accingámus nos óperi.*

Nè te diútius tórqueam, sunt *pyra præcócia.*

Ain' tu? *res nova*; nondum hoc anno víderam.

Vide nunc.

Quàm matúra sunt?

Cur non addis etiam, quàm bona?

Sed nondum gustávi.

Satìs acútè me reprehendis.

Accipe & gusta.

Papæ! quàm *mítia!* quàm *boni succi!*

Nónne méritò máximas grátias ágere debémus nostro tam benigno Patri, qui nobis indignis tot bona támque vária largítur?

Qui non facit, is profectò est ingratíssimus.

Agedum, vescámur bonis ejus cum gáudio & gratiárum actione.

Jamdúdum esúrio.

Sed tu nullum habes opsónium?

Vide *frustum crassum vetusti cásci.*

Edámus primùm pyra, cáseo claudémus stómachum.

Sed maturémus, nè for-

tune

time perhaps prevent us.

tè hora nos opprimat.

P I see neither of us loyter; certainly as for me, I can eat no faster.

Neutrum cessáre vídeo; certè quod ad me pértinet, *non queo comêsse citiùs.*

Pa But do not eat so greedily like a swine. Are you not ashamed at all?

Nè tamen ità dévores porcórum more. Ecquid pudet?

P Because you said we must make hast.

Quia dicébas esse festinandum.

Pa I said, let us make good speed, but not, let us make more hast then good speed.

Maturémus díxeram, non autem, *festinémus.*

P I make no such scrupulous a difference betwixt these Verbs.

Ego non ádeò scrupulósè inter hæc verba discrímen fácio.

Pa Yet the Master will have us speak properly, as far as our capacity will reach: for by speaking well we learn also to write well.

Vult tamen *præceptor, ut próprièloquámur, quantum per ingénii captum licébit: nam bene loquendo, hanc étiam scríbere condíscimus.*

P And on the other side, by writing carefully, we wont our selves to speak rightly.

Contrà, diligenter scribendo, consuéscimus etiam rectè loqui.

Pa These two are joyned one to another.

Hæc duo inter se conjuncta sunt.

P But do you hear? let us eat leisurely, (I say) for we have time enough. Is not this whole hour free for our drinking?

Sed heus, *otiósè* (inquam) *edámus*; satis habémus témporis. Nónne tota hæc hora ad merendam líbera est?

Pa Truly it is free to day; but nevertheless let us give over, lest our bread fail us, and there be nothing left for the poor.

Hodie quidem líbera est; sed tamen desínamus, nè panis defíciat nos, & nihil réliqui fiat paupéribus.

P	Let us go to the Well then that we may **drink** a little.	155	Eámus ergò ad púteum, ut aliquantum *potémus.*
Pa	Fie, you always abuse the propriety of the word: that is, **to soak it in**, not **to drink.**	160	Hem, verbórum proprietáte semper abúteris: istud *bíbere* est, non *potáre.*
P	I thank you that you do not spare me.		Quòd mihi non parcas hábeo sanè grátiam.
	I got those faults by bad teaching at the first.	165	Ex pravâ institutióne hæc vítia contraxi.
Pa	*Quintilian* then said very truly; *Those things stick most closely which are the worst.*		Verissimè igitur *Quintiliánus* dixit; *Hæc ipsa magìs pertináciter hærent quæ deterióra sunt.*
P	Do you remember it?	170	*Meministin'?*
Pa	I remember it; but in the mean time help me, **that we may draw water out of the well.**		Memini; sed ínterim juva me, ut *hauriámus aquam è púteo.*
P	**Put more strength to it, you let me take all the pains.**	175	*Enítere valídiùs*, nimírum *me laboráre sinis.*
Pa	You will drink so much the more pleasantly.		Tantò bibes jucúndiús.
P	**We have drunk enough:** let us get into the Hall, that we may not be away at Prayers and Thanksgiving.	180	*Bíbitum satìs* est: recipiámus nos in aulam, nè precatióni desimus & actióni gratiárum.
Pa	Do you go before, whilest I go thither to make water.	185	Tu præcéde, dum urínam illuc eo rédditum.
	Col. 24. *Leonard, Pollio.*		*Col.* 24. Leonárdus, Pollio.
L	I wonder greatly at your negligence.		Demíror tuam negligéntiam.
P	In what thing I pray you?		Quâ in re tandem?
L	Because you look to your self no better.	5	Quòd te non curas diligéntiús.

Per

P Perhaps I look to my ſelf too much.

I eat, and drink, and ſleep ſufficiently; ſuch is Gods goodneſs towards me: beſides, **I comb my hair, I waſh my hands**, face, teeth and eyes, and theſe in the morning eſpecially: moreover, when time ſerveth, **I recreate my body, refreſh my mind**, & play with the reſt. What, would you have any more?

L Let us let thoſe things paſs, thoſe are not the things that I blame in you.

P What then?

L **Look about your cloaths; from foot to head** you ſhall find nothing whole; all things are torn and worn out of order. Truly theſe things do not become your deſcent, if at the leaſt you would but **ſee to get your cloaths mended or repaired, ſome way or other.**

P You ſay what you liſt; but if you had Parents ſo far off, perhaps you would not be finer.

If I had but money, I would not ſuffer my ſelf to be ſo **tattered.**

L And yet you are not void of negligence. For why do you not ask to borrow ſomewhere?

Ego verò mè curo fortaſſe nimis.

Satìs edo, bibo, dórmio; quæ eſt Dei erga me benignitas: prætérea, *pecto capillum, lavo manus*, fáciem, dentes, óculos, & hæc manè præcipuè: quinétiam, cùm tempus poſtulat, *corpus exérceo, relaxo ánimum*, & ludo cum cæteris. Quid vis ámplius.

Mittámus iſta, non ea ſunt quæ in te reprehendo.

Quid ígitur?

Circúmſpice veſtimenta tua; à calce ad vérticem nihil íntegrum invénies; ómnia ſunt lacerata & obſoléta. Iſta profectò nequáquam veſtrum genus decent, ſi ſaltem *curáres veſtítum tuum ſarciendum, aut quoquo modo inſtaurandum.*

Lóqueris tu quidem quæ libet; quòd ſi parentes habéres tam procul remotos, fortaſſe non eſſes elegántior.

Si mihi pecúnia ſuppéteret, non páterer me uſque ádeò *pannóſum* eſſe.

Nec ideo tamen cares negligéntiâ. Cur enim non petis aliunde mútuò?

P Where ſhould I ask?
L If you cannot elſewhere, yet ſurely you might of the Maſter.
P What if he ſhould be unwilling to lend me ſome?
L He denies none of his **Tablers**, if he ſee they have need.
P I know that well enough, but I am too baſhfull to go to him to ask him.
L Ah! that is a **clowniſh kind of baſhfulneſs.**
P Yet **I had rather be baſhfull then impudent.**
L **Baſhfulneſs** (as one ſaid) **is a good ſign in a young man**; but a **mean is everywhere to be uſed.**
P **I am of that diſpoſition, that I am ever afraid to offend any man.**
L I commend your diſpoſition; but (**there is reaſon in roaſting egges**, i. e.) there is a mean in all things.
For that **fear of offending ought to have place in baſe or ugly things**; but here I ſee no ſuch matter.
It is an uſual thing in the ſociery of men, for one to ſtand in need of anothers help: who then will impute it as a fault to me,

Undè péterem?
Si non alicúnde, certè à præceptóre poſſes.
Quid ſi dare nollet?
Némini dénegat ex *diſcipulis domeſticis*, ſiquidem videt opus eſſe.
Id ego non ignóro, ſed ſum verecúndior, quàm ut ádeam ex eo pétere.
Ah! *rúſticus eſt iſte pudor.*
Malo tamen *verecundus eſſe quàm impudens.*
Verecúndia (ut dixit quidam) *eſt bonum in adoleſcente ſignum*; ſed *ubique adhibenda eſt mediócritas.*
Ego eo ſum ingénio, ut ſemper véream offendere quémpiam.
Ingénium laudo; ſed *eſt modus in rebus.*
Nam ille *offendendi metus habére locum debet in rebus túrpibus, aut certè indecóris*; hìc verò nihil tale video.
Eſt uſitátum in hóminum ſocietáte, ut álii aliórum óperâ indígeant: quis igitur mihi vitio dabit, ſi quid ab amícis aut con-

if

if I ask any thing of my friends, either to lend or borrow?

modátò petam aut mútuó?

P No body would blame you, unleſs perhaps you will miſuſe ſuch things.

Nemo reprehendet, niſi fortè rebus ejúſmodi abúti velis.

L But you (as far as I know you,) will not miſuſe them.

Tu verò (quantum ego te novi) abúti nolles.

P Fie upon that miſuſing.

Apage iſtum abúſum.

L What doth hinder you now then that you cannot ask, eſpecially of a man that is very courteous, and (as it doth appear,) loves you very well?

Quid ergo jam obſtat quò minùs petas, præſertim ab hómine facíllimo, tuíque (ut appáret) amantíſſimo?

P Well, I will ask, but by a little Epiſtle which I will give you to him.

Agè, petam, ſed per epiſtólium, quod, ut reddas, tibi dabo.

L I will give him it truly with all my heart, and I will carefully commend you to him.

Reddam profectò libentíſſimè, téque illi commendábo diligenter.

P Truly I am not a little thankfull to you, that you have made ſo much reckoning of me, as to encourage me to this confidence.

Equidem non parvam tibi grátiam hábeo, quòd me tanti féceris, ut ad hanc fidúciam hortarére.

L Now it remains that you write the Epiſtle that you ſpoke of, and **let me alone with the reſt.**

Nunc reſtat ut ſcribas quod dicis epiſtólium; *réliqua mihi committas.*

P God ſpeed us well in what we have begun.

Bene vertat Deus quod cœpimus.

L Make no queſtion but **the matter will go well enough.**

Ne dúbites, *res proſperè ſuccédet.*

Col. 25. *Clavellus, Quercetánus.*	*Col.25.* Clavellus, Quercetánus.
C You know not what thoughts I have had of late.	Neſcis quid mihi his diebus in mentem vénerit.
Q What was that, I pray you?	Quid iſthuc, quæſo?
C I was aminded to put my ſelf into the Colledge.	Cogito in gymnáſium me recípere.
Q What, into the Colledge to reſide there?	Quid, in gymnáſium habitandi cauſâ?
C Not that I may reſide there as a lodger, but that I may **diet with you at the Maſters Table.**	Non ut inquilínus hâbitem, ſed ut vobiſcum *vivam in menſâ præceptóris.*
Q I would you ſpake this from your heart, and as you think.	Utinam iſtud ex ánimo ac verè diceres.
C You ſhould know ſufficiently, by our mutual acquaintance and friendſhip, that I do not uſe to feign or diſſemble any thing with you.	Ex noſtrâ mutuâ conſuetúdine atque amicitiâ debéres ſatis intellígere, me nihil apud te neque ſimuláre neque diſſimuláre ſólitum.
Q I know this very well long ſince already; but when I heard that word from you, **my paſſion forced me to cry out ſo haſtily**, I had ſo quite forgot my ſelf.	Planè iſtud jam pridem intélligo; ſed audíto ex te iſto verbo, *me rápuit affectus in eam exclamationem*, ita prorſus oblitus eram mei.
C **I take your meaning to be no otherwiſe:** but to the purpoſe.	*Non áliter dictum tuum accípio:* ſed ad rem.
My Father indeed doth not force me, but I ſee well enough by his counte-	Pater quidem non cogit me, ſed ex vultu & verbis ejus ſatis vídeo

nance

nance and words, that that pleaſeth him very well.

Q Truly **this is the ditty of the matter.** Your father, being **a very diſcreet man**, knows very well, **that ingenuous diſpoſitions will not be compelled, but are eaſily perſuaded.** And yet I make no queſtion but that is done by the inſtinct of Gods Spirit: but what think you?

C **I am of that opinion**, eſpecially ſeeing I encline to that ſide on my own accord.

Q It is a great ſign that reſolution is from God.

C I have thought ſo.

For they that are compelled to that matter by their parents, do commonly **ſeek for ſhifts**, whereby **to ſlip their government.**

Q I (that I may confeſs ingenuouſly) have ſometimes had experience of that in my ſelf, I mean, before I went into the College.

For what do you think? I heard ſo many railing reports from thoſe ſlaves of Satan, both concerning the Maſter, and concerning his diſcipline, that methought I went rather

id illi placére máximé.

Nempe *hoc illud eſt.* Novit pater tuus, *vir prudentiſſimus, liberáliа ingénia cogi nolle, duci fácilé.* Sed tamen non dúbito id fieri divíni inſtinctu núminis: tu verò quid júdicas?

In eâ iem ſum ſententiâ, præſertim cùm ego quoque in eam partem ſponte propéndeam.

Magnum argumentum iſtud eſſe ex Deo conſilium.

Id ego crediderim.

Nam qui ad eam rem coguntur à parentibus, ferè *quærunt ſubterfúgia*, quibus *detrectent impérium.*

Ego (ut fátear ingénuè) aliquando id in me ſum expertus, antè ſcilicet quàm ingreſſus eſſem.

Quid enim cenſes? Audiébam ex iſtis Sátanæ mancípiis tot maledicta tum de præceptóre, tum de diſciplinâ, ut mihi vidérer cárcerem aut piſtrínum ingredi vé-

into

into a priſon or an houſe of correction, then into a college.

And if you alſo had light on ſome ſuch **rogue**, there is no queſtion but he would have endeavoured what he could to deterre you from ſo good a reſolution.

I had not yet diſcloſed it to any body.

C What you ſay to me, is not to diſcloſe to others.

Q I know it very well, but **that overſlipped me** out of Terence.

C Now let us go on to the reſt.

Q What remains, but that you pray to God, and go on ſtoutly in your reſolution? You ſhall hear concerning our daily diet at the table, concerning the familiarity of the maſter and the uſher in hearing the repeating of leſſons, concerning the gentleneſs of our maſter in his dieting with us, concerning that pleaſant ſtriſe in our ſtudies after ſupper, concerning the liberty of diſcourſe at our leiſure about honeſt things, concerning the freedom of finding fault one with another.

rius quàm gymnáſium.

Quòd ſi tu quoque in aliquam ejúſmodi *peſtem* incidiſſes, non dúbium eſt, quin ille mánibus pedibúſque obnixè conátus eſſet abſterére te ab iſto tam ſancto propóſito.

Némini adhuc palàm féceram.

Quod mihi dicis, non eſt palàm fácere.

Satis ſcio, ſed *mihi iſtud excidit* ex Terentio.

Nunc pergámus ad réliqua.

Quid reſtat, niſi ut Deum precéris, & pergas gnáviter in ſenténtiâ? Aúdies de quoridiáno victu in veſtrâ menſâ, de præceptóris & hypodidáſcali familiaritáte in audienda prælectiónum repetitióne, de facilitáte præceptóris in ipſo convictu, de illo à cœnâ plácido ſtudiórum certámine, de libertáte colloquendi per ótium de honeſtis, de líberâ inter nos reprehenſióne.

Con-

C Concerning all theſe (I ſay) you told me enough at other times, which do all pleaſe me very well: yet methinks **nothing is more profitable then that conſtant uſe of ſpeaking Latine.** For what greater benefit is there of our ſtudies? what is more honeſt? what is more pleaſant? eſpecially when one freely blames another without hatred or envy.

De his (inquam) ómnibus ſatìs multa narrâſti mihi aliàs, quæ quidem valdè placent ómnia: mihi tamen *nihil videtur utilius quàm illa perpétua Latinè loquendi exercitátio.* Quid enim major eſt ſtudiórum fructus? quid honéſtius? quid jucundum magìs? præſertim ubi álius álium ſine ódio aut invídiâ líberè reprehendit.

Q What, becauſe they that are overcome in ſtriving about thoſe things are onely puniſhed, and they that do overcome have rewards given them?

Quid, quòd victi in eárum rerum certámine pudóre tantùm puniuntur, victóres étiam præmio donantur?

C Laſtly, all your imployments do marvellouſly delight me in the very hearing.

Omnes denique veſtræ exercitatiónes, vel audítu ipſo me delectant mirificé.

Q How much rather would you ſay ſo if you ſaw them, if you were by whileſt they are done!

Quantò magìs illud díceres ſi vidéres iſta, ſi dum geruntur intereſſes!

C I will be by, if God will.

Ego (Deo volente) intérero.

Q I wiſh within theſe few days.

Utinam propédiem.

C So I hope indeed: **yet I have one ſcruple left, which you can eaſily rid me of,** if you will.

Ità ſpero quidem: *unus tamen reſtat mihi ſcrúpulus, quo me fácilè* (ſi voles) *liberábis.*

Q **I will in good earneſt, if I can;** but in the mean time have a care you **do not ſeek a knot in a bul-**

Fáciam bonâ fide, ſi pótero; ſed interim *nè nodum in ſcirpo quæras*, ut anteà

bulrush, (i.e. **that you make not a ſcruple where none is**) as we ſaw before in Terence.

vídimus in Teréntio.

Q Come on, what ſcruple is it without any more ado?

Agè, qui tandem ſcrúpulus iſte eſt?

C **I am not ſatisfied about your ſchool-government**: not that I would deſiſt from mine enterpriſe becauſe of that, but that I may come more chearfully and more pleaſantly after I have heard of it.

Suſpecta eſt mihi veſtra diſciplina ſcholáſtica: non quòd velim incepto deſiſtere, ſed ut alácriùs véniam & jucúndiùs ubi eâ de re audíero.

Q Unleſs you were one who (as I know) do neither think me **an idle-headed fellow**, nor a liar, I had rather be ſilent altogether in this buſineſs, then report to you what I think.

Niſi tu is eſſes qui (ut ego novi) me nec *vanum*, nec mendácem exiſtimas, équidem mallem de hoc omníno tacére, quàm ea tibi referre quæ ſentio.

C Why ſo, I pray you?

Quid ità tandem?

Q Becauſe it is a very hard thing to make them ſeem likely, though they have been otherwiſe very true, ſeeing **the common ſort of people** ſpeaks and thinks the worſt they can concerning them.

Quia difficile eſt ea veriſimília fácere, quanquam alioquin veriſſima, cùm de his *vulgus hóminum* peſſima quæque dicat & júdicet.

C To what end do they that, I pray you?

Quorſum iſtud, quæſo?

Q For our government **is ſo ill reported** of amongſt thoſe idiots, through thoſe wicked peoples lies, that it is a wonder that any one is willing to dwell in

Nam improbórum mendáciis *adeò malè audit* noſtra diſciplína inter iſtos idiótas, ut mirum ſit unum áliquem habitáre in ſcholâ noſtrâ velle, tamour

our ſchool, though (ſuch is the work of God) the worſe we are ſpoken of, the more come to us.

¶ **You need not make ſuch a long preface**; tell me every thing plainly, be not afraid, you ſhall not affright me.

I all things apprehend, and well adviſe aforehand.

¶ **Mind** then, and **I will tell you as briefly as may be**, whatſoever ſhall ſeem to be any thing worth.

And firſt, I would have you perſwade your ſelf, that our maſter is much more kind to us then he makes open ſhew in the ſchool.

For he behaves himſelf as familiarly amongſt us as a diſcreet father uſes to do amongſt his children.

You will ſay then, why is he ſo ſevere openly?

I anſwer, becauſe (as I heard him, when he one time told one of his acquaintance) ſuch a company of ſcholars, and of ſuch ſeveral diſpoſitions, can neither be kept in, nor held to their duty, without ſuch ſeverity.

For every one would live after his own faſhion, every one would live as himſelf thought good.

etſi (quod eſt opus Dei) quò pejùs audímus, eò plures ad nos convéniunt.

Nihil opus eſt tam longâ inſinuatióne; die mihi planè ómnia, nè tímeas, non me abſterrébis.

Omnia percépi, atque ánimò mecum antè perégi.

Adverte ígitur *ánimum, dicam brevíſſimè*, quicquid alícujus eſſe momenti vidébitur.

Imprimis, illud velim perſuádeas, præceptórem eſſe nobis multò humaniórem quàm in ſcholâ palàm appáret.

Tam enim familiáriter verſátur inter nos, quàm prudens pater ſolet inter líberos.

Cur ígitur (inquies) eſt palàm tam ſevérus?

Reſpondeo, quia ſine tali ſeveritáte (ut ex ipſo audívi, cùm aliquando familiári cuidam narráret) tanta turba ſcholáſtica, támque váriis móribus prædita, nec coerceri, nec in officio contíneri poſſet.

Suo enim quiſque more, ſuo quiſque arbitratu vellet vívere.

C Moreover, I oft-times wonder with my ſelf, that there is ſo great reverence, ſilence and modeſty throughout the whole ſchool.

Quinétiam, miror ego mecum ſæpiſſimè, tantam eſſe in totâ ſcholâ reverentiam, tantum ſilentium, tantam dénique modéſtiam.

Q You would wonder much more, if ever you had ſeen **country-ſchools.**

Multò magìs mirarére, ſi unquam vidiſſes *ſcholas pagánicas.*

C I have ſometimes ſeen them, and ſeriouſly conſidered them.

Vidi aliquando, atque conſiderávi diligenter.

Q There is more ſilence in our ſchool of ſix hundred, then of forty, yea thirty boys, in thoſe **petty ſchools.**

Plus eſt ſilentii in gymnáſio noſtro ſexcentário, quàm quadraginta puerórum, imò triginta, in iſtis *ſcholis triviálibus.*

C But go on, I pray you; I am afraid you will prove an *Aſian*, (i. e.) **a tedious Orator.**

Sed perge, quæſo; véreor nè ſis *Orator Aſiánus.*

For now your diſcourſe begins (as it were) **to ramble too far.** (too.

Jam enim íncipit orátio tua quaſi *lóngius aberráre.*

Q But you your ſelf trouble me.

Arquiétiam interpellas ipſe.

C I have ſaid nothing beſides the purpoſe; but now go on with the reſt.

Nihil extra propóſitum dixi; ſed nunc proſéquere.

Q **Shall I tell you in ſhort?** This domeſtical diſcipline, though it ſeem diſtaſteful to a few that are naught, yet it greatly pleaſeth them that are good and ſtudious, becauſe of its commodity.

Vis in ſummâ dicam tibi? Diſciplina hæc doméſtica, licèt paucis ímprobis odióſa videátur, bonis tamen & ſtudióſis propter utilitátem valde placet.

For **if things were loofly carried at home**, what could we have ſafe againſt

Nam *ſi domi res eſſet diſſoluta*, quid nobis tutum foret contra laſcivórum & the

the aſſaults of ſaucy and wanton boys? what reſt could we have? what quietneſs of our ſtudies could there be? The government therefore it ſelf is a refuge, and as it were a place of defence to them that truly love learning, **juſt as** the haven is to the ſea-man in a ſtorm.

petulántium inſultus? quæ nobis quies? quæ ſtudiórum tranquíllitas? Itaque diſciplina ipſa veris ſtudiórum amatóribus eſt perfúgium, & quaſi propugnáculum, *non ſecùs ac* nautis portus in tempeſtáte.

Laſtly, whoſoever amongſt us is quietly diſpoſed, and always ready to do well, is moſt ſafe from ſeverity of correction.

Dénique, quiſquis eſt inter nos pacíficus, & ad rectè ſemper agendum parátus, is eſt à diſciplina tutiſſimus.

Nor indeed doth our maſter that, **to hale us to our ſtudies with blows and ſtroaks**; but he endeavours rather to bring us by theſe things eſpecially, by honeſt and good uſage, by good will, courteſie, gentleneſs of behaviour, benefits, and, to conclude, by the love of vertue and learning.

Nec verò id agit præceptor, ut nos *plagis & verbéribus trahat ad literárum ſtúdia*; ſed nos pótiùs indúcere nítitur his máximè rebus, honeſtâ & liberáli tractatióne, benevolentiâ, humanitáte, facilitáte morum, beneficiis, denique, virtútis & ſtudiórum amóre.

Whence it comes to paſs, that the greateſt part of us are ſo inclined, that we ſtudy to obey him from our heart, we take heed of offending him, we love, obſerve, and reverence him as a father.

Ex quo fit, ut major pars noſtrûm ſic affecta ſit, ut illi ex ánimo parére ſtúdeat, eum cáveat offéndere, eum tanquam parentem díligat, obſervet, revereátur.

C Otherwiſe you ſhould not do the duty of ſcholars.

Alióqui diſcipulórum officio non fungeréminí.

But

Q But there are **ſome that deſerve to be always beaten**, who neither fear God, nor their parents, nor blows, who **hate learning** (that I may uſe Horace's words) **worſe then a dog or a ſnake**, and to ſuch (I ſay) ſevere diſcipline is uſed ſometimes, becauſe indeed neceſſity compells it.

At ſunt *quidam verberónes*, quí nec Deum timent, nec parentes, nec vérbera, qui & *litterárum ſtúdia odérunt cane pejus & angue*, (ut verbis utar Horátii:) tálibus (inquam) ſevéra interdum adhibétur diſciplína, quia vidélicet neceſſitas cogit.

C **I am ſatisfied**: For now I perceive to what the ſeverity of your diſcipline tendeth.

Sat hábeo: nunc enim vídeo quorſum ſpectat veſtræ diſciplinæ ſevéritas.

Q To wit, that it may maintain good manners, and correct or expell bad.

Nimírum, ut mores bonos tueátur, malos autem ut córrigat, aût expellat.

C **Truly I am in love with that diſcipline**, I am ſo far from fearing it.

Ego diſciplinam iſtam ſanè adóſculor, tantùm abeſt ut reformídem.

And now, my *Quercetánus*, I love thee for that freedom of diſcourſe, whereby **you have the more encouraged me**.

Te autem, mi *Quercetáne*, amo equidem de iſta loquendi libertáte, quâ *mihi ſtímulos acrióres addidiſti*.

Q I humbly thank our heavenly Father, who hath given you a good underſtanding and a ſound judgement.

Ego verò immortáles grátias ago Patri cœleſti, qui tibi mentem bonam déderit & ſincérum judícium.

C Farewell, and look for me (if God will) the next week.

Vale ígitur, & me (ſi Dominus permíſerit) expecta hi proximâ hebdómade.

Again farewell, and commend our deſign ever and anon to Chriſt in your prayers.

Iterum vale, & inceptum noſtrum tuis précibus Chriſto commenda etiam atque etiam.

I wiſh you a good night's

Precor tibi noctem qui-

reſt.

rest, and that you may sleep soundly.

étam, & somnum plácidum.

Col. 26. *Florentius, Basilius.*

Col. 26. Florentius, Basilius.

F **What is the matter I see you so sad?**
B Wo is me! **I am almost out of my wits**, I am smitten with such a fear.
F What is the matter, I say?
B The Master hath caught us.
F In what? In Theft?
B Alas! no such matter.
F In what then?
B Private Junketting.
F An hainous crime indeed!
B Wo is me! wo is me! what should I do?
F Alas! **do not trouble your self so much.**
Who were with you?
B *Fluviánus* and *Florensis*. O ungracious boyes, that made me go thither!
F Where was that done?
B In *Fluvian*'s Chamber, who I could wish he had not risen out of his bed to day.
F How were you catch'd at the length?
Was not the Chamber door lock'd?
B Yes, it was, but the Master (as you know) hath the keys of all the Chambers: besides, we thought

Quid est quod te ità tristem vídeo?
Me míserum! *vix sum compos ánimi*, ità sum timóre perculsus.
Quid (inquam) istud est?
Præceptor nos deprehendit.
Qua in re? furtóne?
Ah! minimè géntium.
In quo ígitur?
In secréta compotatióne.
Indignum fácinus!
Heu me míserum! me míserum! quid agam?
Ah! *nè te afflictes tantópere.*
Qui áderant tecum?
Fluviánus & *Florensis*. O pérditos, qui me huc impulérunt!
Ubi id factum fuit?
In cubículo *Fluviáni*, qui útinam hódie è lecto non surrexisset.
Quómodo tandem deprehensi estis?
Non erat obserátum cubículum?
Imò erat, sed (ut scis) præceptor claves habet ómnium conclávium: præterea, putabámus illum

he had been gone to a meeting of the Brethren to day; otherwise we would have bolted the door.

F Howsoever the matter goes it fell out as God would have it.

B I am verily so perswaded; but **commonly we thus use to impute all our matters, whether they be good or bad, to our wisdom or indiscretion.**

F Upon what occasion had you begun that **junketting**?

B Those two (as you know very well) are no **Tablers.**

F What then?

B Some I know not what kind of **Dainties** were brought them from home for their Diet; which I wish they had been lost by the way.

F But God would not have it so; go on.

B And because I sometimes teach them at my leisure, they invited me yesterday, after Supper, to that good cheer against to days breakfast.

F It was an unhappy breakfast to thee: but what, was there any wine?

B Yes, **there was wine more then needed.**

in conventum hodiernum fratrum accessisse; aliqui pessulum obdidissemus ostio.

Utcunque res habet, Deo volente incidit.

Sic omnino sum persuasus; sed *fere ita solemus nostra omnia, sive bona sive mala, vel prudentiæ nostræ attribuere vel imprudentiæ.*

Quâ occasióne *compotationem* istam occeperátis?

Illi duo (quod satis nôsti) non sunt convictóres.

Quid tum?

Domo aliátæ fuérunt eis ad victum réscio quæ *cupédiæ*, quæ útinam in viâ p eissent.

Sed nóluit Deus; perge.

Et quia illos interdum per ótium dóceo, herì, post cœnam, ad istas épulas me invitârunt in hodiernum jentáculum.

Tibi infaustum jentáculum: sed quid, erátne vinum?

Imò *plus satis erat vini.*

For

For they have Rundlets of Wine in our Maſters cellar.

Habent enim vini doliola in cellâ præceptóris.

What ſaid the Maſter when he found you feaſting ſo?

Quid præceptor, ubi vos ſic epulantes vidit? *annon exclamavit graviſſimé?*

was he not very angry?

He was not a jot moved; but ſmiling, ſaid, **I would be one of that good company,** if you pleaſe.

Nihil prorſus commótus eſt; ſed ſubridens, *Volo* (inquit) *eſſe de iſto ſympoſio,* ſi placet.

O troubleſome gueſt! what did ye?

O moleſtum convívam! quid vos?

We were all aſtoniſhed and ſtruck dumb. For when he had ſaid this, he preſently got him away.

Atto iti omnes obmutéſcimus. Nam eo dicto ſtatim ſe prorípuit.

I ſee here all are as bad ſignes as may be.

Omnia ſigna vídeo hîc eſſe péſſima.

Who would not think as much?

Quis ità non júdicet?

The maſter muſt needs have ſmelt out the buſineſs ſome other way.

Oportet præceptórem aliunde rem olfeciſſe.

I ſuſpect one, that had bewray'd us.

Suſpectus eſt mihi quidam, qui nos indicávera t

Whom do you ſuſpect?

Quem ſuſpicáris?

I will tell you after the end of the buſineſs.

Dicam tibi poſt rei éxitum.

How ſhall you help this miſchief?

Quod inveniétis huic malo remédium?

I know not; **we are all very blank:** although thoſe two that banqueted with me ſeem not to be troubled at it; for **they have an excuſe ready.**

Néſcio; *valdè ſtupémus omnes:* tametſi duo illi convivatóres mei nihil videntur eſſe ſollíciti; *habent enim in promptu cauſam.*

What can they alledge, I pray you?

Quid tandem cauſari queunt?

B They will ſay, we went to breakfaſt, becauſe we were with our Parents in the morning, who brought us Victuals yeſterday, when others got their breakfaſt.

Iverámus jentátum, inquient, quia manè, cùm cæteri jentárent, erámus cum paréntibus, qui heri nobis attúlerant alimenta.

F **That is ſomething indeed; but for all that they will not eſcape ſo.**

Iſtud quidem eſt áliquid; ſed non tamen ſic pœnas evádet.

B Why not?

Cur non?

F Becauſe that ſhould have been done openly in the dining-room, but not privily in their Chamber.

Quia id fieri débuit in triclínio palàm, non autem clánculum in cubículo.

That alſo will aggravate the buſineſs, that they have drawn you (whereas you are a Tabler) to ſurfeit as it were, which is very diſtaſteful to the Maſter: yet your caſe is far the worſt.

Illud étiam cauſam gravábit, quòd te (cùm ſis victor) quaſi ad crapulandum addúxerint, quod quidem ipſi præceptóri eſt máximè odióſum: tua tamen cauſa eſt longè péſſima.

B Tell me then, my *Florentius*, what I ſhould do.

Cedo ígitur, quid fáciam mi *Florenti?*

F Come on, let us deviſe ſome plot betwixt us, by which (if it be poſſible) you may be acquitted.

Agè, conferámus conſilia quibus (ſi fieri poteſt) abſolváris.

B You can expect nothing from me in that kind.

Nihil eſt quod à me expectes in eo génere.

For I have neither skill to adviſe you, nor any power to help you. But do you (I pray you) **ſhew all the wit you have to help me quickly.**

Neque enim conſilii locum habeo, neque ullam remédii cópiam. Sed tu (obſecro) *explica vires ingénii tui ad me citò juvandum.*

Ita

I fear my puniſhment at hand: you ſee well enough that (unleſs ſomething hinder) it will be inflicted after Supper.

Animus pendet mihi, inſtat pœna: ſatis vides, ea (niſi quid impédiat) poſt cœnam exigétur.

F That will not be done at all. For ſeeing the fault is not publick, the puniſhment will not be publick.

Id nequáquam fiet. Cùm enim crimen públicum non ſit, non erit pœna pública.

B Whether it be like to be publickly or privately, it will not be deferred.

Sive públicè ſive privátim id futúram eſt, non differétur.

F **You are in the right of it.**

Rectè júdicas.

B That is the reaſon why I now come to you to help me; **if ſo be you forſake me, I am quite undone; I ſhall be moſt grievouſly beaten.**

Id cauſæ eſt quámobrem nunc ad opem tuam confúgerim; *quòd ſi me déſeris, actum eſt; dabo pœnas graviſſimas.*

F You ſhould have gone to God rather, without whom no counſel doth avail, from whom alſo all help is to be deſired and hoped for.

Ad Deum potiùs confugiendum fuit, ſine quo nullum valet conſilium, à quo item ſalus omnis & petenda & ſperanda eſt.

B The caſe is clear enough, and I forgot not to pray before I came to you; but yet it is our moſt gracious Father's mind, that we uſe ſuch helps as he offers us, and as it were puts into our hand.

Res eſt manifeſta ſatis, & ego priuſquam te adírem, non prætermíſi precandi officium; ſed tamen vult ille Pater clementíſſimus, ut iis utámur auxíliis quæ nobis offert ipſe, & quaſi in manum dat.

Wherefore I entreat you, for our nearneſs of acquaintance ſake, that you would aſſiſt me with your advice.

Quare te oro, per noſtram arctiſſimam neceſſitúdinem, ut conſilio tuo nunc mihi ſuccúrras.

	Here is no time to loiter or delay; and therefore bend all your forces, undertake this cause, I beseech you.	195	Hic non est cessandi aut tardandi locus; huc ígitur vires tuas intende, hanc causam suscipe, óbsecro.
F	Because you are so earnest upon me, that you seem in a manner to enforce me, **I will tell you from my heart and truly what I think.**	200	Quandóquidem sic instas, ut vim adferre quodámmodo videáris, *dicam ex ánimo & verè quod séntio.*
	Do you know your masters disposition?		*Nóstin' præceptóris ingénium?*
B	I know it (I think) in some part.	205	Novi (ut opínor) ex parte áliquâ.
F	Then you remember, that he is very mild, especially to them that he sees submissive, and ingenuously confess their fault; but **he can scarcely find in his heart to pardon them that are stout and stomachful.**	210 215	Ergo memóriâ tenes, nihil esse illo cleméntius, iis quidem quos videt submissos esse, & culpam ingénuè confitéri; *superbis autem & contumácibus vix áliquid potest ignóscere.*
B	I have often observed these things.		Egomet ista non semel observavi.
F	Do you know then what you should do?		Scin' ígitur quid fácias?
B	I pray you, tell me.	220	Dic mihi, quæso.
F	Whilest all is yet well with you, I persuade you to go to the man by your self into his study, and to **make a spæch to this purpose.**	225	Dum tua res adhuc íntegra est, tibi suádeo ut hóminem solus ádeas in musæum, *& oratiónem hábeas in hanc sententiam.*
	Sie, most courteous master I have offended, I confess, most grievously: but (you know) **it is the**	230	En ego, præceptor humanissime, gráviter peccávi, fáteor: sed (scis) *prima est noxa quam ad-*

first

first fault that I have made; for I never did any thing afore that ſeemed to deſerve a whipping.

Wherefore, moſt gentle maſter, you will **pardon this firſt fault** (if it pleaſe you) **for my former integrity.**

But if ever I ſhall do the like again, I will make no excuſe, but be content to be puniſhed moſt ſeverely.

By this or the like ſpeech (I hope) you will over-intreat him.

B O wiſe and ſeaſonable counſel!

F Make uſe of it, if you think good.

It is ſuch truly as I could wiſh might be given me in ſuch an ill caſe.

B But one thing remaineth, about which I am troubled.

F How now, what remains?

B I ſhall not be able to ſpeak ſo briefly and handſomly in the ſight of the maſter, as you have ſpoken now.

F You ſhould not be ſo ſollicitous about my words, ſo **you know my meaning.**

B I almoſt underſtand it.

F It is well. Now write it in

míſeram; nunquam enim ántea quicquam admíſeram quod flagris dignum vidérétur.

Quámobrem, clementiſſime præceptor, *hanc primam culpam* (ſi tibi placet) *príſtinæ integritáti meæ condonábis.*

Quod ſi unquam poſthac recídero, cauſam non dico, quin plectar ſeveriſſimé.

Hâc aut ſimili oratióne illum (ut ſpero) exorábis.

O conſilium prudens & opportúnum!

Utere, ſi tibi vidétur.

Tale certè eſt quale mihi dari vellem in ejúſmodi malo.

Sed unum reſtat, de quo ſum ſollícitus.

Eho, quid reſtat?

Non pótero tam bréviter & cómmodè dícere in conſpectu præceptóris, quàm tu nunc dixiſti.

Non debes ádeò de verbis meis eſſe ſollícitus, modò *téncas ſententias.*

Propémodum téneo.

Bene habet. Scribe nunc

a rude manner, as you can; and then let us compare it together: afterwards you ſhall get it carefully without-book word for word.

crasſo modo, ut póteris; deinde comparémus unà: póſtea ediſces ad verbum diligenter.

B There is nothing more ſafe and ſure then this; but what time do you think I can beſt go to him?

Hoc nihil eſt neque útius neque cértius; ſed quo témpore putas illum adíri poſſe opportúnè?

F As ſoon as you ſee him go to his library after dinner, or perchance go to walk alone (as he uſes to do) in the garden, then follow him preſently.

Quamprimùm víderis eum à prándio ſe recípere in bibliothécam, aut fortè (ut ſolet) ambulátum in horto ſolus íverit, tunc illum ſtatim ſéquere.

B What preamble ſhall I uſe then?

Quo tum utar exórdio?

F You need no other then what we all are wont to uſe with him.

Non opus eſt álio, quàm quo apud illum uti ſolémus omnes.

B What is that?

Quid eſt illud?

F Maſter, may I ſpeak to you a word or two?

Præceptor, licétne pauca?

B God ſend all your counſel prove well.

Bene vertat Deus omne conſilium tuum.

Now I go to write what you told me, and afterward will ſee you again.

Nunc eo ſcriptum quod dixiſti, deinde te reviſam.

F Make haſte, for **dinner-time is at hand.**

Matúra, nam *inſtat hora prandii.*

Col. 27. *Ambroſius, Gratianus.*

Col. 27. Ambróſius, Gratiánus.

A **Methinks you are ſomewhat ſad,** Gratianus; what is the matter?

Subtriſtis mihi vidéris, Gratiáne; quid rei eſt?

G I think night and day of

Dies noctéſque de patre ab-

my

my father that is from home, and **I grieve my ſelf away** for that matter.

sente cógito, & ob eam rem ínterim *mœróre confício.*

A How long hath he been from home?

Quamdiu ábfuit?

G About four moneths.

Quátuór abhinc menſes.

A Hath he writ nothing to you in the mean ſpace?

Nihil ad vos intérea ſcripſit?

G **Since he went from us, we have not heard one word.**

Ex quo diſceſſit, nè verbum quidem audívimus.

A It may be that he writ; but **his letter either miſcarried, or was intercepted.**

Fíeri poteſt ut ſcripſerit; ſed *aut líteræ intercidérunt, aut fúerunt interceptæ.*

G It is very likely that you ſay. For heretofore he uſed to write to us, whereſoever he was. (ſummer?

Quod dicis veriſimile eſt. Nam ántea ubicunque eſſet, ſolébat nobis ſcríbere. (tétiam?

A Went he not to Paris this

Nonne hâc æſtáte íverat Lu-

G Truly, **he ſet out** then with that reſolution.

Eo certè conſilio tunc *ſeſe in viam dederat.*

A I am confident he is ſafe.

Confído ſalvum eſſe.

G And I am not diffident; but my grief is not thereby abated.

Ego quoque non diffído; ſed non ídeo meus allevátur dolor.

A What ſaith your mother?

Quid ait mater?

G **She takes on almoſt continually;** thence it is that my grief is doubled.

Ferè ſemper lamentátur; indè fit ut mihi duplicétur ægritúdo.

A Yet you ſhould not torment your ſelf ſo continually; for it behoves you rather to hope well of him, then to grieve your ſelf ſo much.

Sed tamen non uſque ádeò te maceráre debes; potiùs enim de illo bene ſperáre oportet, quàm te maceráre.

For what are four moneths? (menſes?

Quid enim ſunt quátuor

How many thouſands

Quótula pars eſt eorum qui

ar:

are there that are ſo many years from home, being toſſed in the mean time to and fro

With ſundry dangers and great caſualties?

G But what do others **haps & hazzards** comfort me?

A But ſee you **be not too nice, that you cannot endure to be without your father ſuch a little time.**

G **Truly I could take it patiently, if I did but know that he is well.**

A With whom can it be ill, who puts all his hope in God? *For whether we live or die, we are the Lord's*, as S. Paul ſaith.

G I make no queſtion: but ſuch is the infirmity of this fleſh of ours.

A What ſhould he do then that hath no hope in God?

G I know not.

A But have a care that God be not offended by that impatiency of yours.

G I ſtraightway acknowledge my fault, and **humbly aſk pardon.**

A You do as you ought.
But I pray you hear what is come into my mind.

G What is that?

A What if your father be

tot annos domo abſunt, interim jactáti

Per varios caſus, per tot diſcrimina rerum?

Sed quid me conſolantur aliórum *caſus & pericula?*

Vide tamen *nè ſis animùm aelicátus, qui patris deſidérium tantillo témpore ferre non queas.*

Ferrem équidem æquo ánimo, modò illi bene eſſe ſaltem intellígerem.

Cui poteſt eſſe malè, qui in Deo ſpem omnem collocávit? *Sive enim vívimus, ſive mórimur, Dei ſumus*, ut D. Paulus ait.

Nihil dúbito iſtud eſſe veriſſimum: ſed ea eſt carnis hujus infirmitas.

Quid fáceret ígitur qui in Chriſto ſpem nullam habet?

Néſcio.

Sed cave tamen nè iſtâ tuâ impatientiâ Deus ipſe offendátur.

Delictum meum ſubinde agnoſco, & *ſupplex implóro véniam.*

Facis ut debes.

Sed audi, quæſo, quid mihi nunc in mentem vénerit.

Quid iſtud eſt?

Quid ſi pater tuus navigá-

ſailed

ſailed into England to traffique? For here now is the greateſt liberty.

verit in Británniam negotiándi cauſâ? Illic enim nunc eſt libertas máxima.

G What liberty do you mean?

Quam libertátem dicis?

A Of the Goſpel, which is heard there moſt freely.

Evangélii, quod illic audítur libérrimé.

G Do you ſay that the Goſpel is now in England?

Ain' tu Evangélium nunc eſſe in Británnia?

A **That is for certain.**

Certa res eſt.

G And that Idolatry is expelled?

Atque Idololatríam profligátam?

A **Yes.**

Omníno.

G O glad tidings, and pleaſant to be heard!

O auditu jucunda Evangélia!

A Yea, very pleaſant.

Imò, jucundiſſima.

G But how know you theſe things?

Sed unde ſcis iſta?

A Do you ask how I know them?

Unde ſciam, rogas?

I wonder that you are yet ignorant of that which **is in every bodies mouth.**

Miror ego te adhuc ignorâſſe quod *in ore eſt omni pópulo.*

G You would ceaſe wondering, if you knew but where we dwell.

Mirari déſinas, ſi ſcias ubi nos habitémus.

A Where, I pray you?

Ubi, quæſo?

G **In the utmoſt corner of all the city.**

In ángulo totius urbis remotiſſimo.

A But I thought you had dwelt in the ſtreet nigh Molardus,

Atqui putábam vobis eſſe domicílium in vico ad Molardum.

G We had removed before my father went into another countrey.

Jam antè migraverámus quàm péregrè pater eſſet profectus.

A **Take it then for a certainty,** which you knew not before: and that you may the more believe it,

Quod ígitur ignorábas, *nunc habéto certiſſimum:* utque magis credas, hoc audi prætérea; major pars

hear

hear this over and beſide; the greater part of the Engliſh that had fled into this city becauſe of the Goſpel, as into a place of refuge, removed back into their countrey about fifteen days ago.

G O my Ambroſe, how much have you refreſhed me to day with that news of Engliſh affairs! what a remedy have you applied to my grief!

A So God is wont to help his ſervants in the greateſt extremities.

G It is a wonder if my father be not in England. For he did often complain long ago, that there was no free paſſage thither for trading.

A Moreover, a certain Engliſhman, **no light perſon, nor one that dallieth**, told my father within theſe few days, that he had received **a letter of credit** thence, in which this thing was amongſt the reſt, that all that were driven from their country for the name of Chriſt were **moſt kindly entertained and freely welcomed** in England.

G Why then ſhould we doubt any more?

Britannórum, qui ob Evangélium in hanc urbem, tanquam ad aſylum, ſeſe recéperant, in pátriam remigrabant jam ante dies quíndecim.

O mi Ambróſi, quantum me iſto nuntio de Británnicis rebus hódie recreâſti! qualem adhibuiſti meo doló i medicínam!

Sic ſolet Deus noſter ſuis adeſſe in extremis angúſtiis.

Mirum ni pater eſt in Británnia. Jampridem enim ſæpiùs querebátur, quòd non eſſet tutus illuc acceſſus ad mercatúras obeundas.

Quinétiam, Britannus quídam homo, *neque levis, neque nugátor*, narrábat his diébus patri meo, ſe *literas certas* illinc acceſſe, in quibus hoc erat inter cætera, omnes úndique ob Chriſti nomen prófugos in ipſa Británnia *excipi humaniſſimè, tractari quàm benignìſſimè.*

Quid eſt ígitur quod ámpliùs dubitémus?

There

A There remains no doubt (as you hear) about that matter.

Nulla (ut audis) reſtat eâ de re dubitátio.

G It onely remains, that we firſt extoll the goodneſs of Almighty God with as much praiſe and thankſgiving as can be; and then that we ſeriouſly and conſtantly pray, that he would not onely confirm, but alſo increaſe his bleſſings more and more every day.

Tantum ſupereſt, ut imprímis Dei Opt. Max. bonitátem extollámus quantâ póſſumus laude & gratiárum actióne; deinde ſédulò atque aſſiduè precémur, ut ſua beneficia non modò confirmet, ſed etiam índies magìs ac magìs áugeat.

A Therefore, my Gratian, remember to commend your father's welfare to God through Chriſt very often, and that by moſt ardent deſires and prayers.

Igitur, mi Gratiáne, memíneris patris ſalútem ipſi Deo per Chriſtum ſæpiſſimè commendáre, ídque votis & précibus ardentiſſimis.

G I wiſh he would ſo frame my mind by his Spirit, that I may **from the bottom of my heart pour out ſuch prayers** as he may vouchſafe to hear.

Utinam ille ſuo Spíritu ſic afficiat ánimum meum, ut *ex imo péctore* ejúſmodi *preces effúndere váleam*, quas ipſe dignétur exaudíre.

A O moſt holy wiſh, ſo it but come from the heart, as I verily believe it doth!

Votum ſanctiſſimum, modò (quod quidem credo) ex ánimo profectum!

G O what a wonderful comforter is our God! **O how much doth a true friends advice and comfort avail in adverſity!**

O mirábilem conſolatórem Deum noſtrum! *O quantum valet in adverſis rebus veri amíci conſilium & conſolátio!*

A But whither go you now?

Sed quò nunc is?

G I make haſte ſtraight home, that I may tell my mother

Domum rectà própero, ut hæc matri quamprimùm

ther these things as soon as I can, and **may make her merry.**

A God grant she may be made heartily merry.

G So I desire.

nunciem, atque *ejus animum omni expleam gaudio.*

Faxit Deus, ut illa sériò exhilarétur.

Ità precor.

Col. 28. *Dissymangæus, Jonas.*

Col. 28. Dissymangæus, Jonas.

D God save you, most desired Jonas.

Salve, Jona optatissime.

J And God save you, most pleasant grape-gatherer.

Salve & tu, vindemiátor jucundissime.

D How goeth the school?

Quómodo se habet schola?

J Very well.

Optimé.

D Are there many come again already?

Ámne rediérunt multi.

J **A quarter** is scarce away now.

Vix *quarta pars* nunc abest.

D What do they?

Quid ágitur?

J They teach, they read, they write, they repeat.

Docétur, légitur, scríbitur, repétitur.

D These things are **general, and done every day**; but what is done in our form?

ista sunt *generália, quotidiána*; sed quid fit in nostrâ classe?

J The same which is done in the rest, and which was done before the breaking up.

Idem quod fit in cæteris, & quod fiébat ante vacatiónem.

D Have they lessons then in good earnest?

Ergóne jam sériò habentur prælectiónes?

J Eight days ago now. (else?

Jam abhinc octo dies.

D For what should be done

Nam quid áliud fieret?

J We were wont to be employed some certain days in repeating what we had learned afore.

Solebámus per áliquot dies exercéri in iis repetendis quæ antea didicerámus.

We

We did nothing else for three whole days.

Tribus totis diébus nihil áliud actum est.

D What doth the Probation? is it begun already?

Quid probário? jámne incepta est?

J Whoo! begun? it is almost ended; the sixth form will be examined to morrow.

Hui! incepta? propémodum finita est; cras sexta classis interrogábitur.

D Wo is me poor boy! **I am debarred of my reward.**

Me míserum! *exclusus sum à præmio.*

J What, did you seek for a reward?

Etiámne præmium sperábas?

D Why should I not look for one?

Quid ni sperárem?

J Every one may look for one, especially he that plieth his book.

Unicuique speráre licet, præsertim studióso.

I had rather look for nothing.

Malim ego nihil speráre.

D Why so?

Quid ità?

J For if I get nothing, there will be no disappointing nor trouble; but if I get any thing, **I shall put it amongst my winnings.**

Nam si nihil contígerit, nulla erit mihi frustrátio neque mœstítia; sin cónsequar áliquid, *id ego in lucro deputábo.*

D Did you never read, *I've seen one like to die, still live in hope?*

Nunquámne legisti, *Vivere spe vidi qui moriturus erat.*

J Yes, I have read it, and remember it: but this is nothing to the purpose.

Imò verò legi, & memóriâ téneo: sed hoc nihil ad propósitum.

D Why not?

Cur non?

J Because Ovid there speaks of that hope which is to be had in adversity; which meaning our Cato hath expressed in this distich;

Quia illic lóquitur Ovídius de spe illa quæ in rebus adversis retinenda est; quem sensum expressit Cato noster hoc distícho;

In adverſe fortunes caſt not down thy head:
Keep hope. Hope never leaves one, no not dead.

D Do you then hope for nothing?

J I hope for life everlaſting.

D You ſaid even now, we muſt hope onely in adverſity. What do you call adverſity?

J Thoſe things which are fighting againſt me every day.

D What are thoſe, I pray you?

J My own fleſh, Satan, and wicked men that injure me.

D **How long** have you been **a ſmatterer in Divinity**?

J I am neither Divine, nor ſmatterer in Divinity; but what I ſay, I have learned out of Sermons.

D Truly I commend you; but come on, tell me in good earneſt, is the probation of our Form paſt?

J **Think that I have told you in good earneſt already.** (there.

D **I am ſorry I was not**

J You ſhould have come ſooner: what did you?

D My mother made me tarry til the end of the vintage.

J I believe you; but you were enforced with your own conſent.

Rebus in adverſis ánimum ſubmíttere noli:
Spem rétine. Spes una hóminem nec morte relínquit.

Tu ígitur nihil ſperas?

Spero vitam æternam.

Dicébas modò, ſperandum eſſe in adverſis rebus. Quæ tibi ſunt adverſa?

Ea quæ me oppugnant quotídie.

Quæ tandem ſunt illa?

Própria caro, Satan, & ímprobi hómines qui me injúriis afficiunt.

Ex quo témpore factus es *Theologaſter?*

Nec ſum Theólogus, nec Theologaſter; ſed quod dico, id ego dídici è ſacris conciónibus.

Laudo équidem; ſed agè, dic mihi ſérió, éſtne acta claſſis noſtræ probátio?

Jam tibi ſérió dictum puta.

Dolet mihi non interfuiſſe.

Cítiùs veniſſes: quid agébas?

Mater me coégit vindémiæ éxitum expectare.

Credo; ſed tuâ voluntate coactus es.

That

D That I may confeſs ingenuouſly, I was willing to tarry.

Ut fatear ingénuè, libenter expectávi.

But what ſhould one do? We are but men, as they ſay.

Sed quid agas? Hómines ſumus, ut aiunt.

J Nay, we are but boys.

Imò púeri.

D But you would ſcarce think **what a fine thing it is to live in the country, eſpecially where there is ſuch an abundance of all ſorts of fruits.**

Sed vix credas *quàm ſit jucundum ruſticári, præſertim ubi tanta eſt ómnium frúctuum affluéntia.*

J Have you any great plenty of wine?

Eſtne vobis magnus vini proventus?

D Truly ſo great, that I do not remember that ever I ſaw greater.

Tantus profectò, ut majórem vidiſſe non meminerim.

J What ſay the country-men in this ſo great plenty?

Quid aiunt rúſtici in hac tanta ubertáte.

D **They talk of nothing but drinking and ſurfeiting;** and beſides, they miſuſe wine now, juſt as if it were ſpring-water.

Nihil áliud quàm potatiónes & crápulas crepant; quinétiam vino jam perinde abutuntur quaſi aqua fontána ſit.

J **Such is the madneſs of the fond common ſort of people,** that they never know how to uſe the bleſſings of God aright.

Ea eſt ſtultæ plebis démentia, ut Dei beneficiis nunquam rectè uti ſciat.

D Truly it is juſt as it is ſaid, **Fools are never wiſe but at a pinch,** i.e. when they are put to their ſhifts.

Scílicet iſtud eſt quod dícitur, *Nunquam ſápiunt ſtulti niſi in angúſtiis.*

J They are rightly puniſhed therefore.

Ergò plectuntur mérito.

D What, becauſe they mock alſo at admonitions?

Quid, quòd admonitiónes étiam irrident?

J There are some that can endure none at all, but they are angry even at them that admonish them well and gently.

Sunt qui nullam omnino ferre possunt, quin bene & cómiter etiàm monentibus irascuntur.

D **I will tell you something that is worse;** there were some that **threatned to beat me,** when I admonished them very kindly.

Audi áliquid grávius; fuérunt qui *mihi vérbera minarentur*, cùm eos humanissimè admonérem.

J **That is no new thing with me.** For one once **held up his fist at me,** so that had he not been afraid of my father's authority, truly **I had been soundly beaten.**

Istud mihi novum non est. Nam & quidam mihi aliquando *pugnam intentávit*; quòd nisi véritus esset mei patris authoritátem, profectò *vapulássem acérrimè*.

D But let us let them alone that are blind, and yet do not conceive that they are so.

Sed omittámus eos qui cæci sunt, nec tamen se tales esse intélligunt.

They brag that they well understand what the Gospel is, when in good deed they are against the Gospel.

Jactant se probè callére quid sit Evangélium, cùm reverâ Evangélio adversentur.

J If they do not hear the Ministers of the Word of God, and their own shepherds, how do you think it shall come to pass that they may hear us?

Si verbi divini ministros, & pastóres suos non aúdiunt, quî putas fíeri posse ut nos aúdiant?

D Let us therefore follow Christs command, *Give not that which is holy unto dogs.*

Sequámur ergò quod præcépit Christus, *Nolíte sanctum dare cánibus.*

J But there be some **simple and well-minded men,**

At sunt quidam *simplices & benévoli*, qui auditióne

who

who are very much delighted with the hearing of Gods word; and theſe are they whom it is a moſt pleaſant thing to teach.

D How glad am I as oft as I light upon ſuch! **How much do I make of them!**

J And good cauſe why.

For when you have taught them, **you enjoy then at the laſt the benefit of their labours with a great deal of content.**

D But what do we think of it? **Do you not ſee how the night hath almoſt overtaken us?**

Let us be gone then, and to morrow (if God give leave) we will talk together more at large of falling chearfully to our ſtudies again.

verbi Dei mirum in modum delectantur; hi ſunt quos docére eſt jucundiſſimum.

Quàm gaúdeo quóties in tales incido! *ut ego illos complector libenter!*

Nec immérito.

Nam ubi eos docúeris, tum *demum fructus laboris tui fruêris, non ſine voluptáte máximâ.*

Sed nos quid cogitámus? *Non vides ut nox ferè nos oppréſſerit?*

Diſcedámus ígitur, & cras (ſi Dóminus permíſerit) plúribus verbis agémus unà de ſtúdiis alácriter repetendis.

Col. 29. *Ruſinus, Sylveſter.*

Your father (as I underſtand) is come back again from France.

He is come back indeed.

When?

On Monday at evening.

Was not his **coming unwelcom to you?**

What? unwelcom? no in-

Col. 29. Ruſinus, Sylveſter.

Pater tuus (ut accépi) rédiit è Galliâ.

Rédiit ſané.

Quando?

Die Lunæ, véſperi.

Adventus ejus non *tibi moleſtus fuit?*

Quid? moleſtus? imò ve-

deed, it was very welcome. But why do you ask such a question?

R Because, perhaps, when he is away, you **have more liberty to take your swindge.**

S I do not know what liberty you mean.

R To drink, to play, and **to ramble up and down.**

S Do you think then that I do nothing else when my father is away?

R All for the most part use to do thus.

S They that are **debauch'd** indeed.
For, **as for my part,** I live so when my father is away, as when he is here.
I do not drink immoderately, but **I drink to suffice me;** I play when time gives leave; I do not **ramble here and there,** but **I go abroad** with my mothers leave, when **I have any business.**

R I, are you so exceedingly subject to your mother?

S **As much as** to my father. For what do you think? is not Gods command alike concerning both?
Honour (quoth he) thy father and thy mother.
What saith the heathenish

rò jucundissimus. Sed cur istud rogas?

Quia, fortasse, illo absente *liberiùs viventi est tibi potestas.*

Nescio quam mihi libertatem narras,
Potandi, ludendi, *cursitandi*

An igitur putas me nihil aliud ágere dum pater abest?
Sic ferè solent omnes.

Dissolúti quidem.

Nam, *quod ad me attinet,* absente patre sic vivo, ut præsente.
Non poto, sed *bibo quantùm satis est*; ludo cùm tempus postulat; non *discurro,* sed cum bonâ matre véniâ *in públicum prodeo* cùm *áliquia hábeo negótii.*

Etiámne matri tantóp. súbditus es?
Æquè ac patri. Quid enim putas? nonne de utroque æquále est præceptum Dómini?
Honóra (inquit) patrem tuum & matrem tuam.
Quid Ethnícus ille aut

author of the moral diſtichs?

distichórum morálium?

Love both thy parents,
Th'one as well as th'other;
To pleaſe thy father,
Do not vex thy mother.

Dílige non ægrè charos pietáte parentes;
Nec matrem offendas, dum vis bonus eſſe pareati.

What ſaith our Apoſtle Paul? *Sons* (ſaith he) *obey your parents in the Lord.*

Quid Paulus noſter? *Filii*, (inquit) *obedite parèntibus in Dómino.*

Are not your father and mother contained under the name of a parent?

Nonne parentis nómine pater & mater continentur?

R That is obſerved by Latine authors.

Iſthuc à Latínis obſervátur autóribus.

S Moreover, if there were any difference of reverence, there might **very well** more ſeem due to the mothers, becauſe they have undergone ſuch ſorrows and pains for us.

Quinétiam, ſi quod eſſet reverentiæ diſcrímen, viderétur *óptimo jure* plus debéri mátribus, ut quæ dolóres tantos ac labóres propter nos pertulérunt.

R I know theſe things; and **all that you have ſaid do like me.**

Novi ego iſta; & *quæ dixiſti placent mihi ómnia.*

S Why then did you gain-ſay me?

Cur ergò mihi repugnábas?

R That by that gain-ſaying (as it were) I might gain ſome matter of diſcourſe.

Ut eâ quaſi repugnantiâ nobis accérſerem ſermónis matériam.

For (as you your ſelf know) our maſter doth often exhort us to ſpend our idle time in ſuch diſcourſes.

Nam (ut tute nôſti) præceptor ſæpe nos exhortátur, ut noſtrum ótium ejúſmodi ſermónibus impendámus.

S **Truly it is good leiſure which is ſpent in honeſt buſineſs.**

Bonum ſanè ótium quod honeſto in negótio conſúmitur.

R Hitherto belongs that wiſe ſpeech of Africanus, who

Huc pértinet illud Africáni apóphthegma, qui dicébat

	said, that **he was never leſs at leiſure then when he was at leiſure**; as we learned out of Tully.	ſe *nunquàm minùs otiósum eſſe quàm cùm otiosus eſſet*; ut ex Ciceróne didicimus.
S	But now time puts us in mind to make an end of this diſcourſe. (mind.	Sed jam tempus monet ut huic ſermóni finem imponámus.
R	You do well to put me in	Rectè mones.
	For perhaps **the ſupper tarries for you at home.**	Fortaſſe enim *tuâ cauſâ cœna tardátur domi.*
S	**We ſhall ſay more** (if God permit) **at our next meeting.**	*Plura* (ſi Dóminus permíſerit) *in próximo congreſſu.* (ram.
R	I wiſh you a good night.	Precor tibi noctem próſpe-
S	And I wiſh you *Sweet ſleep and quiet reſt.*	Et ego tibi (étem. *Placidam per membra qui-*

	Col. 30. *The Monitor, Deſiderius.*	*Col.* 30. Nomenclátor, Deſidérius.
N	I cannot ſufficiently wonder that you are no more diligent.	Non ſatìs mirári poſſum t non eſſe diligentiórem.
D	Wherein do you ſee me negligent?	Quâ in re vídeor tibi négli gens?
N	Becauſe you are never almoſt here in time in a morning; and thereupon it is that **you are ſet down in the bill almoſt every day.**	Quod manè ferè nunquar ades in témpore; atqu indè fit ut *pene quotidi notéris in catálogo.*
	Why are you ſo ſleepy?	*Cur tu es ádeò ſomniculóſus*
D	**I am naturally ſo inclined.**	*Mea ſic fert natúra.*
N	Correct that nature, that is, that fault of nature.	Córrige natúram iſtam, h eſt, naturæ vitium.
	What good hath that ſaying of our Cato done you?	Quid tibi prófuit Catón noſtri dictum?

Wha

D What saying, I pray you?
N *Wake always more, and be not given to ſloth.*
D **Day no more**; I remember it well.
N It doth you no good to remember, unleſs you make uſe of it.
D I wiſh we could as readily make uſe of this and other wholſome precepts to live well, as we can readily get them by heart.
N That I may confeſs the truth, **it is far more eaſie to command then to perform**; yet we ought **to ſtrive**, that either by admonitions or intreaties we may benefit ſomething, and **become better every day then other.**
D He that doth not that, **is in a deſperate condition.**
But **nothing is harder to be amended then a vice that is natural.**
N **Almoſt all vices are natural to us; and unleſſe Gods goodneſſe did preſerve us, we ſhould all be very wicked.**
D What muſt we do then?
N We muſt **fight manfully** with our vices.
D Under whoſe command?
N Of God himſelf.

Quodnam, quæſo?
Plus vigila ſemper, nec ſomno déditus eſto.
Nè plura; ego probè mémini.
Nihil prodeſt meminiſſe, niſi ad uſum tuum accómmodes.
Utinam & hoc & ália præcepta ſalúbria tam fáciſe ad bene vivendi uſum transferámus, quàm ea fácilè ediſcimus.
Ut verum fátear, *præcípere quàm præſtáre multò eſt facilius*; ſed tamen *cúiti* debémus, ut vel mónitis vel précibus proficiámus áliquid, & *indies* evadámus meliores.

Qui id non facit, *ejus ſalus deſperanda eſt.*
Sed *nihil difficiliùs emendátur quàm naturále vitium.*

Omnia ferè vítia nobis ſunt naturália; & *niſi Dei bónitas ſervâret nos, eſſémus omnes ſcelcratiſſimi.*

Quid ígitur faciendum?
Fórtiter cum vitiis noſtris *pugnándum* eſt.
Quo duce?
Deo ipſo.

D	With what weapons?		Quibus armis?
N	With divine and spiritual.		Divínis & spirituálibus.
D	And where, I pray you, are they found?	60	Ubi tandem inveniuntur?
N	In the Epistle of S. Paul to the Ephesians.		In Epistola S. Pauli ad Ephésios.
D	In what chapter?		Quoto cápite?
N	The sixth.	65	Sexto.
D	What if I do not understand the place of my self?		Quid si per me locum non intelléxero?
N	**You will not quite understand it, I know very well**; but you may ask of our master.	70	*Non omníno intélliges, satìs scio*; sed præceptor erit consulendus.
D	What if you be there with me?		Quid si mecum adfúeris?
N	**I will be there, I am resolved**; but **I must take the opportunity.**	75	*Adesse volo, certum est*; verùm *captanda erit opportúnitas.*
D	We will advise about this then another time.		De hoc ígitur áliàs consílium capiémus.
N	When will that be?		Quando istud erit?
D	The next Wednesday, if you think good.	80	Próximo die Mercúrii, si tibi ità vidétur.
N	At what a clock?		Quotâ horâ?
D	**At one in the afternoon.**		*Post meridiem primâ.*
N	**I like your resolution.**		*Placet senténtia.*
D	Let us now be gone then.	85	Nunc ígitur discedámus.
	Col. 31. *Trapezita, Raimundus.*		Col. 31. Trapezíta, Raimundus.
T	Is it lawful **to requite evil with evil**?		Licéthe *malum malo repéndere?*
R	Why do you ask that?		Cur istud quæris?
T	That I may answer them that contradict me in this point.	5	Ut iis respondére possim qui hâc in re mihi contradícunt.
R	**You have asked me in**		*Bréviter interrogâsti*, re-

brief,

brief, and I will answer you in very brief.

spondébo brevíssimé.

It is not lawful.

Non licet.

T Why not?

Cur non?

R Because Christ forbade us, and after him the Apostles.

Quia vétuit Christus, & post eum Apóstoli.

T What must we do then?

Quid ígitur faciendum est?

R We must requite evil with good.

Malum bono compensandum.

T Is it not sufficient to requite good with good?

Annon súfficit bonum bono repéndere?

R It is not sufficient indeed for a Christian.

Non satis Christiáno quidem.

T Why so?

Quámobrem?

R For it behoves a Christian to imitate Christ his master.

Nam Christiánum oportet Christum præceptórem imitári.

T What did Christ in that kind?

Quid fecit Christus in eo génere?

R He healed him who had buffeted him; he prayed for them who crucified him; and many such things as these did he.

Sanávit eum qui ipsi cólaphum impégerat; precátus est pro iis qui ipsum in crucem sustúlerant; ália item multa fecit ejúsmodi.

T Doth he do nothing then, that requiteth one good turn for another?

Nihílne ígitur facit, qui grátiam pro grátiâ rependit?

R He doth as much as the Heathen do.

Tantum facit quantum fáciunt Ethnici.

T What do they?

Quid illi fáciunt?

R They love their friends, and requite a favour to them from whom they received one.

Amícos díligunt, & réferunt grátiam à quibus accepérunt.

T No more?

Nihílne ampliús?

R No; for what more can you expect from them

Nihil; nam quid ampliùs expectes ab iis qui vethat

that know not the true God? (mies?

T What do they to their ene-

R They perſecute them all the ways they can.

T Is it a ſin in a Chriſtian?

R If it be not lawful, (as I have now proved to you) conclude it to be a ſin.

T But (as the Proverb goeth) *Force by force reſiſt we may.*
Which ſaying a certain new Poet hath interpreted alſo more at large in theſe words:
Laws force by force, and wound by wound
Permit us to repell.
What ſay you to this?

R Truly the laws of the Heathens do permit it, but Gods Law ſpeaks far otherwiſe.

T What is Gods Law?

R The ſame that Gods Word.

T Is it therefore a ſin, whatſoever is done againſt the Word of God?

R **Without doubt** it is a ſin.

T Can you prove that out of Gods Word?

R **What can I elſe? as eaſily as can be.**

T **Bring me ſome proofs**, I pray you.

R Do you not believe **that which every body granteth**?

rum Deum non novérunt?

Quid fáciunt inimícis?

Quibuſcunque modis poſſunt eos perſequuntur.

Eſtne Chriſtiáno peccátum?

Si non licet, (ut jam tibi probávi) conclúde id peccátum eſſe.

Atqui (ut vulgò dícitur) *Vim vi repéllere licet.*

Quam ſententiam novus quidam Poéta étiam látiùs interpretátus eſt his verbis:

Péllere vim vi jura ſinunt, & vúlnere vulnus.

Quid ad hoc reſpondes?

Iſtud quidem permittunt Ethnicórum leges, ſed Lex Divína longè áliter lóquitur.

Quid eſt Divína Lex?

Idem quod Dei Verbum.

Quicquid ergò fit contra Dei Verbum, éſtne peccátum?

Proculdúbiò peccátum eſt.

Potéſne iſta probare ex divínis líteris?

Quid ni poſſim? nihil facílius.

Áfer mihi (quæſo) *ſententias.*

Non credis *id quod eſt ómnibus in confeſſo?*

Yes

T Yes indeed, I do verily believe it.

Imò verò indubitanter credo.

R What need we any proofs then?

Quid ígitur opus eſt teſtimóniis?

T That I may give a ſure anſwer to them that gainſay it.

Ut contradicentibus certò reſpondére poſſim.

R You conceive of it aright: but becauſe you cannot get them by heart out of hand, tarry whileſt I ſet them down in a little paper, in which alſo ſhall be **the quotation of the places**, that you may even **point it out with the finger** to whom you pleaſe.

Rectè intélligis: ſed quia non poſſis extémpore memóriæ mandáre, expecta dum tibi deſcríbam in chártulâ, in quâ étiam ſit *locórum annotátio*, ut poſſis quibus voles étiam *dígito demonſtráre*.

T **Very good counſel on a ſudden**: how much more convenient ſhall this be to me!

Optimum extémpore conſilium: quanto iſtud mihi commódius fúerit!

For ſo I ſhall **get it without book at my leiſure**, that I may have it in readineſs as need ſhall be.

Sic enim *per ótium ediſcam*, ut ad manum hábeam, quóties erit opus.

But when will you give it me?

Sed quando mihi dabis?

R **Come again hither to me to morrow**, (if you pleaſe.)

Cras (ſi libet) *huc ad me revértere.*

T At what a clock?

Quotâ horâ?

R **At one a clock in the afternoon.**

A meridie primâ.

T I am ſatisfied; farewell in the mean time.

Sat hábeo; intérea vale.

R **The Lord God have you in his keeping.**

Te ſervet Dóminus Deus.

	Col. 32. *Grimondus, Bleverus.*		*Col.* 32. Grimondus, Bleverus.
G	Will you buy this girdle?		Vis émere hunc cíngulum?
B	Why ſhould I buy it? one is enough for me: but why will you ſell it?		Cur émerem? unus mihi ſatìs eſt: tu verò cur vis véndere?
G	Becauſe I have two.	5	Quia ſunt mihi duo.
B	And yet you may not ſell it, unleſs you will **hazard a beating.**		Nec tamen licet ut vendas, niſi vis *in pœnam incúrrere.*
G	What doth hinder me to ſell my own things?	10	Quid vetat me véndere res meas?
B	You have nothing yet of your own.		Nihil adhuc tuum habes.
G	What now, nothing? how prove you that?		Eho, nihil? unde probas iſtud?
B	Becauſe you are not yet **at your own liberty,** but **under your fathers command;** to be ſhort, will you hear in brief that you may not do it?	15 20	Quia nondum es *tui juris,* ſed *ſub patris poteſtáte*; dénique, vis audíre bréviter tibi iſtud non licére?
G	**I am willing with all my heart.**		*Máximè velim.*
B	There is a **School-order** concerning this, whereof this is the meaning; Let not children ſell any thing, nor buy, nor change, nor alter the property of a thing by any other means without their parents conſent. He that ſhall do otherwiſe ſhall be whipt.	25 30	De hoc *Lex* eſt *ſcholaſtica,* cujus hæc eſt ſententia; Púeri injuſſu parentum nec vendant áliquid, nec emant, nec permútent, nec aliénent quovis álio modo. Qui contrà fécerit verbéribus plectétur.
G	**I know that well enough;** but I would try	35	*Iſtud non ego ignorábam*; ſed volébam periculum whe-

whether you were constant in observing Orders.

B **You are a dissembler then.**

G I see no harm in this dissembling; do you construe it ill?

B No indeed; for you have not hurt me.

G What if I had hurt you?

B I would have taken it patiently, as it becomes a Christian.

G I wish we could thus endure all adversities for Christs sake, who for our salvations sake endured every thing.

B We shall be sure to bear them, if we **set his example alwayes before our eyes.**

G Truly that is an hard matter.

B Nay it is impossible, unless his Spirit alwayes assist us; which we must obtain by our daily prayers.

G O with what pleasant discourse have we spent this little leisure!

fácere an constans esses in observandis légibus.

Tu ígitur es simulátor.

In hac simulatióne nihil vídeo esse mali; num tu interpretáris malé?

Mínimè verò; nihil enim nocuisti mihi.

Quid si nocuissem?

Tulissem æquo ánimo, ut Christiánum decet.

Utinam adversa ómnia sic ferámus propter Christum, qui nihil non tulit salútis nostræ causâ.

Ferémus certè, *si exemplum ejus semper nobis proponámus ob oculos.*

Difficile id quidem est.

Imò impossibile, nisi illius Spíritu semper adjuvémur; quod assiduis précibus est impetrandum.

O quàm suavi sermóne tantillum ótii consúmpsimus?

Col. 33. *Sartor, Odetus.*

S Have you said your prayers at home to day?

O Why do you ask that?

S Because **you was not at morning prayer.**

Col. 2. Sartor, Odétus.

Ecquid hódie precátus es domi?

Cur quæris istud?

Quia *non interfuisti matutinæ precatióni.*

How

O How know you?
S I took notice.
O But you are not the Monitor.
S I am not.
O Why then did you take notice?
S Because you are my very good friend.
O What then?
S **I shall be sorry to see you whipt.**
O What? was I set down in the note?
S What? do you make any question?
O Did no man make an excuse for me when the bill was called?
S No body, that I know of.
O If you love me so dearly (as you say,) why did not you your self make an excuse for me?
S **What excuse should I have made?**
O **You should have devised something.**
S Should I have told a lie then?
O What then?
S But to lie is forbidden by the Word of God.
O I confess it; but that was **a light lie.**
S **We must think nothing light with which God is offended.**
O I cannot deny that; but he

Quî scis?
Observávi.
Atqui tu non es Obsérvator.
Non sum.
Quámobrem ígitur observábas?
Quia es mihi charissimus.
Quid tum?
Dolébit mihi si vapulábis.
Quid? an ego notátus fui?
Etiam dúbitas?
Cùm recitarétur catálogus, nemo me excusávit?
Nemo, quòd sciam.
Si me tantópere amas (ut dicis,) cur tute non excusâsti me?
Quid causæ dixissem?
Commentus esses áliquid.
Ergò mentítus essem?
Quid indé?
Sed ex Verbo Dei mentíri vétitum est.
Fáteor; sed erat *leve mendácium.*
Nihil leve judicandum est quo Deus offénditur.
Negáre id non possum; sed will

will easily forgive us these small faults for Jesus Christs sake, who is our Mediatour and Advocate. For **what one is there amongst a thousand that doth not sin every day very often?**

S. Truly none; moreover we scarcely pray, or do any good work, in which there is not **some shew of sin.**

O What then should become of us, if God were not ready to forgive us? whereupon also praying daily we say, *Forgive us our trespasses.*

S We ought not to make any question but he will forgive us, if we seriously and truly acknowledge our faults, if we **heartily beg pardon**, and believe that we are pardoned.

O What remains then?

S That remains, that we neither delight in our sins, nor persist in them, nor **commit sin maliciously, wittingly, and on purpose.**

For there are too many things which we do amiss through the infirmity of our flesh, and also through ignorance.

O I make no question touch-

lévia ista fácilè remittet nobis propter Jesum Christum, qui est deprecátor noster & advocátus. Nam *quotusquisque non peccat quotidiè sæpissimé?*

Profectò nullus; quinétiam vix precámur, aut áliquid boni operámur, in quo non insit *áliqua peccáti spécies.*

Quid ergò futúrum esset nobis, nisi Deus fácilè ignósceret? unde & quotídie precantes dícimus, *Remitte nobis débita nostra.*

Nihil dubitáre debémus quin remittat, si erráta nostra sériò & verè agnoscámus, si *ex ánimo petámus véniam*, si fidem habeámus nobis ignosci.

Quid ígitur restat?

Illud restat, ut neque delectémur peccátis, neque in iis persistámus, neque *malitiósè, scienter, & de indústriâ peccátum committámus.*

Nimis enim multa sunt quæ per carnis infirmitátem peccámus, & étiam per ignorantiam.

Nihil dúbito de peccátis il-

ing

ing thoſe ſins which we commit through the infirmity of the fleſh, ſuch as was Peters denial of Chriſt.

But **how comes it to paſs** that we ſin alſo through ignorance?

S Touching this you have St. Pauls example, who, writing to Timothy, doth openly profeſs in his former Epiſtle, that though he had perſecuted the Church of God, yet he had obtained mercy, becauſe he did it ignorantly.

O You have abundantly ſatisfied me in this example, (for I alſo remember that I have read it:) but do you know in **what chapter of the Epiſtle** it is written?

S Truly **I do not uſe to trouble my memory** in retaining the numbers of the chapters; I think it ſufficient, at this time, to note ſome ſentences as it were haſtily, which I may get by heart, if I can ſteal any leiſure in the mean time from my daily imployment at my preſent ſtudies.

O **I wiſh I could do ſo too.**

lis quæ ex carnis imbecillitáte perpetrámus, qualis fuit Pétri abnegátio.

Sed *quî fit* ut peccémus per ignorantiam?

De hoc Pauli exemplum habes, qui, ſcribens ad Timótheum, in priore Epiſtolâ palàm profitétur ſe, quamvìs Eccléſiam Dei perſequútus fúerit, tamen véniam eſſe conſequútum, quia ignórans id fécerit.

Iſto exemplo mihi abundè ſatisfeciſti, (nam & ego id legiſſe mémini:) ſed ſcin' tu *quoto Epiſtolæ cápite* id ſcriptum ſit?

Equidem *non ſólco vexáre memóriam* in retinendis cápitum núméris; Mihi hoc témpore ſatìs eſſe vidétur, aliquot ſententias quaſi raptim annotáre, quas memóriæ mandáre líceat, ſi quid interdum ótii ſuffurári poſſim ex quotidiánâ ſtudiórum præſéntium occupatióne.

utinam ego quoque id fácere poſſim.

What

S What hinders you?
O I have much ado **to give my maſter content in my ſchool-exerciſes**; ſo far am I from having any time granted to beſtow on other ſtudies.
S Truly we are ſufficiently imployed every day; yet we muſt endure theſe things, ſo long as God and our parents ſhall think it neceſſary for us.
O Therefore do I willingly undergo and endure all ſuch kind of pains.
S With what hope do you endure them?
O Becauſe I hope it will come to paſs, that they may be the firſt ſteps by which I may once attain to greater matters.
S But of theſe things more at large at another time. **Now let us mind what we have in hand.**
O What is that?
S Do you not hear the bell ring to ſupper?
O You tell me of a good ringing; **I began to feel my ſelf hungry juſt now.**
S Verily, becauſe **you went paſt your dinner.**
O I wiſh I could always as eaſily forbear it, as I was willing to be without it to day.

Quid impedit?
Vix ego queo *ſatis præceptóri fácere in exercitatiónibus ſcholáſticis*, tantum abeſt ut áliis ſtúdiis áliquid témporis impertíri concedátur.
Sanè profectò quotídie ſumus occupáti; ſed hæc tamen ferenda ſunt, quamdiu nobis opus eſſe ipſi Deo & paréntibus noſtris viſum fúerit.
Ego propterea libenter feró ac tólero omnes ejúſmodi labóres.
Quâ ſpe tóleras?
Quia futúrum ſpero, ut primi ſint gradus quibus ad majóra aliquando pervéniam.
Sed de his áliàs plúribus. *Nunc agámus quod inſtat.*
Quid iſtud eſt?
Audin' tu ad cœnam ſignum dari?
Bonum ſignum núncias; *jam ſentiébam eſúriem.*
Nimírum, quia *merendam prætermiſiſti.*
Utinam eâ tam fácilè ſemper abſtinére poſſem, quàm hódiè cárui libenter.

S	But I am not willing to be without it, unless I be very busie.	Ego verò non libenter cáreo, nisi *occupátus necessário negótio.*
	Col. 34. *Phrygio, Stephen.*	*Col.* 34. Phrygio, Stéphanus.
P	God save you, you gadder abroad that art very sore missing.	Salve, *ambulátor optatíssime.*
S	And God save you that sit so still, and are so very busie.	Et tu salvus sis, cessátor occupatíssime. (phane?
P	Are you well, my Stephen?	Satísne rectè vales, mi Sté-
S	Yea very well, such is Gods goodness towards me.	Imò rectíssimè, quæ est Dei opt. maximi benignitas.
P	Truly I am heartily glad and exceedingly rejoyce you are so well come home. Where have you been this whole year?	*Equidem ex ánimo gaúdeo, tibíque vehementer grátulor réditum istum incólumem. ubi fuísti hoc toto anno?*
S	In Italy.	In Itália.
P	Why did you resolve to go thither?	Quam ob causam ánimum induxeras illuc proficíscí?
S	Because of the fame of the country, touching which so many things are reported every where.	Ob famam regiónis, de qua tam multa ubíque prædicantur.
	And you know well enough how greedy we are of novelties.	Nec ignóras quàm simus rerum novárum cúpidi.
P	Our nature is such. But what have you found there?	*Sic est natúrâ comparátum.* Sed quid illic inveníst?
S	Truly a great many more things then I heard reported.	Certè multò *plura quàm ex fama audíveram.*
P	But (I believe) you saw many things which you had no mind to see.	Sed multa (credo) vidísti quæ mínimè velles.

S Yes indeed, **wicked doings**: but as for the country, it is a land very fertile, very much abounding with all kinds of the best fruits, and especially with the **gallanteſt wine.**

Nempe *scélera*: ſed quod ad regiónem áttinet, terra eſt longè fertiliſſima, omni optimórum frúctuum génere valdè abundans, præcipuè *vino præſtantiſſimo.*

P Forſooth that thing pleaſed you above all.

Scílicet ea potiſſimùm res tibi arridébat.

S That I may ſay the truth, it did wonderfully pleaſe my palate. For what like do you ſay this wine of ours is? you would verily call it ſmall wine, if you compare it with that.

Ut verum fátear, mirè affíciébat palátum. Nam quale dicas hoc noſtrum vinum eſſe? villum verè dicas, ſi cum illo cómpares.

P **A fine ſubject** then of praiſing God did preſent it unto you from thence.

Inde ergò tibi ſe offerébat *pulchrum* Dei laudandi *argumentum.*

S A very fine one. For thus I did oft-times think with my ſelf; Lord God, how good art thou, that haſt loved us ſo as to afford us dainties! For thou haſt not onely made us ſuch things as the earth brings forth of it ſelf for our ſuſtenance; but alſo ſo many kinds of moſt delicate things, which, if we uſe them móderately, and with thankſgiving, do both ſweetly nouriſh our body, and marvellouſly chear up the mind it ſelf.

Pulchérrimum. Sic enim ſæpe cogitábam; Quàm bonus es, Dómine Deus, qui nos amaviſti uſque ad delícias! Non ſolùm ea creâſti nobis ad victum quæ terra ſponté ſuâ producit; ſed étiam tot génera rerum delectiſſimarum, quæ, ſi moderátè ſumámus, & cum gratiárum actióne, & corpus ſuaviſſimè nútriunt, & ipſum ánimum miríficè exhílarant.

O with what words, or with what works may we worthily enough glorifie thy name, O Lord? To conclude, **I was so ravished in my mind**, that I desired nothing more then to have the praises of God ever in my mouth: but (alas!) by one thought or other every foot coming in my mind, that fire was quenched by a little and little.

P That is no new thing with me, for such a thing as that doth oft use to befall me.

S Such is the inconstancy of our nature.

P We have experience of this almost every hour. But what I pray you did you do in your Italy?

S I visited some of the most famous cities for my minds sake, and I studied a pretty while too in some places.

P What cities went you chiefly to see?

S Truly I saw many as I went along, but **I did take a leisurely view but of a few**; to wit, Genoa, Florence, Venice, and last of all that Rome, which was called in times past the head of the

O quibus verbis, quibus operibus satis dignè glorificémus nomen tuum, Dómine? Dénique, *sic afficiébar ánimo*, ut nihil magìs cúperem quàm divinas laudes semper in ore habére: sed (proh dolor!) áliis atque áliis subinde cogitatiónibus ignis ille paulátim extinguebátur.

Istud apud me non est novum, nam sæpe tale quid mihi solet accídere.

Ea est natúræ nostræ inconstántia.

Horis ferè ómnibus istud experímur. Sed quid tandem egisti in tuâ Itáliâ?

Invísi, ánimi grátiâ, áliquot urbes celebrióres, alícubi étiam stúdui aliquandiu.

Quas urbes visisti potíssimúm?

Multas quidem vidi in trán situ, sed *paucas contemplátus sum otiósus*; nimírum Génoam, Florén tiam, Venétias, déniqu Romam illam, quæ olim mundi caput dicebátur nunc autem est ómnium world.

world, but it is now the fountain and original of all abominations.

abominatiónum fons & orígo.

P Did you ſee that great beaſt?

Vidiſtíne magnam illam béſtiam?

S I ſaw him by the bie, when he was carried up and down the ſtreets (as I ſuppoſe) for a ſhew.

Vidi *obiter*, cùm per *vicos* (opinor) *ſpectáculi grátiâ portarétur.*

P But (that we may come to the purpoſe) in what towns I pray you did you tarry to mind your ſtudies?

Sed (ut ad rem) in quibus tandem óppidis commorátus es ſtudiórum grátiâ?

S As I came back from Rome, I paſſed through Bononia, Padua, and Milan. In every one of theſe towns I ſpent about three moneths in ſeveral ſorts of ſtudies.

Româ rédiens tranſívi Bonóniam, Patávium, Mediolánum. In eórum oppidórum ſíngulis *menſes circiter tres verſátus ſum* in vário literárum génere.

For I had a mind to taſte (as it were) a little of every one.

Vólui enim è ſíngulas páucula quaſi deguſtáre.

P But what ſtrange matter did you ſee in ſo many moſt famous towns?

Quid autem vidiſti novi in tot celebérrimis óppidis.

S Do you ask? all things almoſt did ſeem ſtrange to me; but it would be too long to tell you all, eſpecially now when I am to haſte ſomewhither elſe.

Rogas? ferè ómnia mihi nova videbantur; ſed longum foret ómnia tibi narráre, præſertim nunc cùm mihi eſt áliquò properandum.

Whither, I pray you?

Quò tandem?

S To my uncle, that invited me to ſupper.

Ad pátruum, qui me ad cœnam invitávit.

I will ſtay you no longer then:

Nolo ígitur te remorári

then: but when may we talk more at leisure together?

diútiùs: sed quando licébit nobis magis otióse confabulári?

S To morrow after dinner, if you will.

Cras à prándio, si volúeris.

P And truly I desire so.

Ego verò id percúpio.

S **Tarry for me then in your chamber** till one of clock.

Ad horam ígitur primam *expecta me in cubículo.*

P I will do so, it is a fit time for our drinking.

Fiet, hora est ad merendam opportúna.

Col. 35. *The Master, The usher.*

Col. 35. *Magiste, Hypodidáscalus.*

M What, have you sufficiently considered what we had speech of betwixt us of late?

Quid, quod hisce diébus inter nos egerámus satísne cogitâsti?

H **I have considered it over and over.**

Etiam atque étiam cogitávi.

M **Do you like the proffer which I made you?**

Ecquid placet tibi conditio quam óbtuli?

H Yes.

Máximé.

M What, doth my table or diet content you?

Quid, mensa seu convictus?

H I lack nothing in that matter.

Nihil in eâ re desidero.

M What want you then?

Quid restat ígitur?

H That (if it be no trouble to you) you would **appoint me what services I should do for you.**

Ut (si tibi non molestum est) *præscribas mihi quæ óperas à me tibi præstári velis.*

M **That is but very fair:** hear therefore the main heads of thy duty, whereof this is the first;

Id verò est æquissimum: áccipe ígitur præcípua officii tui cápita, quorum hic primum est;

Every morning to take diligent care, that all my

Quotídie manè diligenter curáre ut omnes domestici

tablers **get up in due time, reſpecting the winter & the ſummer-ſeaſon.** After they are up, let them look to thoſe things which concern the dreſſing and cleanlineſs of the body; and laſt of all, that they be at private prayers.

The ſecond is, to bring them three times a day into the hall, that is, at morn, and before eleven of the clock, and three in the afternoon; there (unleſs I my ſelf be preſent) to tarry till ſome of the teachers come; in the mean time to ſee the bills called, and that prayers be ſaid; in like manner, to obſerve diligently whether any of the teachers be away from his ſeat; if any one be away, to come and tell me preſently, or to **do what he ſhould do.**

The third is, to ſtay with the Borders as oft as they are not taught in the ſchools; in the mean time to teach the leſſer boys to write and read, and to hear other boys repetitions, ſo far as time and opportunity will give leave. Laſt of all, to keep

ſtici mei diſcípuli *matúrè cúbitu ſurgant, pro ratióne temporis cùm hyberni tum æſtivi.* Ubi ſurréxerint, ea curent quæ ad cultum & munditiem córporis pértinent; poſtrémò, & adſint privátæ noſtræ precatióni.

Secundum, ter quotídie in aulam deducere, manè ſcílicet, & ante horam undécimam, ac tértiam pomeridiánam; illic (niſi égomet ádero) expectáre donec áliquis ex doctóribus adfúerit; intérea curáre recitandos catálogos, & precatiónem dicendam; item obſerváre ſédulò, num quis ex ipſis doctóribus abſit ab auditório ſuo; ſi quis áberit, mihi ſtatim renuntiáre, aut *ejus partes ágere.*

Tértium, manére cum púeris domeſticis, quótes non docentur in ſcholis; intérea minóres ad lectiónem & ſcriptúram inſtruere, cæterorúmque repetitiónes audíre quantum tempus & opportúnitas patiétur. Omnes dénique in officio reti-

them all in order, to admoniſh, blame, chide, and whip them too, when there ſhall be need.

The fourth is, to lead them in order to Sermons on Holy-days, and to lead them back again home in like manner.

The fifth, as oft as they ſhall have liberty to play, to mind ever and anon, that they do or ſay nothing unbefitting their duty and good manners.

The ſixth, **to help them with the money** which I ſhall put into your hands, to paper, pens, ink, and certain other neceſſaries onely of ſmall value, and to ſet them all down **in a book of accompts.**

And that is wont to be done eſpecially on Wedneſdays and Saturdays.

The ſeventh, to be careful of ſuch things as concern their books, cloaths, and ordering of their bodies; that is, ſometimes to call them to account about their books and cloaths, and have reſpect to their health and ordering of their body, and ſuch things as thoſe, to be heeded and look'd after

nére, admonére, argûere, objurgáre, virgis étiam, ubi opus fúerit, caſtigáre.

Quartum, feriátis diébus eos ad ſacras conciónes órdine dedúcere, ac domum ſimíliter redúcere.

Quintum, quóties lúdere permiſſum erit, ſubinde obſervâre, nè quid præter officium & bonos mores vel factis vel dictis admittant.

Sextum, *ſuppeditáre illis, ex pecúniâ* quam tibi in manus dabo, chartam, pennas, arramentum, & ália quædam duntaxat parvi prétii neceſſária, eáque ómnia *in expenſórum códicem* referre.

Id autem Mercúrii & Sábbati potíſſimùm diébus fieri ſolet.

Séprimum, quæ ad eórum libros, veſtimenta, & curam córporis pertinebunt non negligere; hoc eſt, interdum ab illis librórum & veſtimentórum ratiónem exígere, valetúdinis & cultûs córporis ratiónem habére, & ália ejúſmodi, (in púeris præſertim minóribus,) curanda eſpe-

especially among the lesser boys.

The eighth, to teach the boys, both in my form, and in the rest, except the three uppermost, if at any time there be any necessity.

The ninth is, (to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what services I would have you do, and what I am wont to require of my other Ushers in the house; yet will I not be such a severe exactor of them all, but I my self, **as my leisure serves**, will ease you of some things, in which **I will supply your place.**

Understand you all these things?

H Truly I have diligently minded them all; but I entreat you one thing, that, to help my memory, you would give me a little note of them, and withall a little time to think and to consider upon them.

M How much time do you desire?

H One natural day, *i. e.* four and twenty hours.

& observanda.

Octávum, docére púeros, tum in classe meâ, tum in cæteris, præter tres superióres, siquando necéssitas postulábit.

Nonum, interdum (si opus fúerit) me & domi & foris in privátis negótiis adjuváre.

Hactenus audîsti quæ mihi abs te præstári velim officia, quæque étiam ab áliis domésticis hypodidáscalis exígere sóleam; eórum tamen ómnium non ádeò sevérus exactor fúero, quin ipse, *quótics per ótium licébit*, áliqua tibi remittam, in quibus *ego quasi vicárii partes agam.*

Intellextin' hæc ómnia?

Ego verò diligenter ómnia; sed unum te oro, ut, ad memóriam renovandam, des mihi eórum commentaríolum, & simul cogitandi ac deliberandi spátium.

Quantum témporis póstulas?

Diem unum naturálem.

But

M But I will allow you two. In the mean time you ſhall go on (as you have begun) to talk and tarry with us without any coſt of yours, **as freely as if you were at your own home.**

Ego verò duos integros dabo. Interea (ut cœpiſti) nullo tuo ſumptu nobis perges convívere & commorári, *tam líberè quàm ſi eſſes domi tuæ.*

H **This is very kindly done of you;** wherefore **I am a great deal the more beholden to you.**

Iſtud non ſine humanitáte facis; quo fit *ut majóri beneficio me devíncias.*

M You ſhall have the note which you deſire after dinner, as faſt as I can write it you with my own hand.

Habébis à prándio quod requíris commentárium, cùm primùm meâ tibi manu conſcripſero.

H What if you ſhould dictate it to me?

Quid ſi mihi dictáres?

M I had rather write it my ſelf, **leſt any thing ſhould** perhaps **over-ſlip me.**

Malim égomet ſcríbere, *nè quid* fortè inter dictandum *excidat.*

H **Do as you pleaſe.**

ut libet.

Col. 36. *Quæſtor, Benignus.*

Col. 36. Quæſtor, Benignus.

Q How ſorry am I that I was not at your repetition in the morning!

Quàm dóleo me non interfuiſſe manè repetitióni veſtræ!

B Why came you not ſooner to the ſchool, as you uſe to do?

Cur non veniſti in ludum cítiùs, ut ferè ſoles?

Q Wo is me poor boy! I got not up ſoon enough.

Me míſerum! non ſurrexi in témpore.

B Why ſo?

Quámobrem?

Q Becauſe no body awaked me.

Quia nemo me expergefécit.

Who

B Who uſes to call you up?

Q Our hoſt, or his maid: but when he is away, the maid doth oft-times forget, or certainly doth not heed.

B Where was your hoſt?

Q He was gone abroad **very early** about his buſineſs, **as I underſtood afterwards.**

B What doth your **hoſteſs**? doth ſhe look to nothing?

Q What do you think ſhe ſhould look to?
Every day after ſhe is up, ſhe is always buſie partly in looking to her little children, and partly in other houſhold occaſions.

B Have you no ſcholars to your chamber-fellows?

Q None at all.

B Alas poor boy, that haſt no body to confer withall about your ſtudies!

Q My condition, as far as I ſuppoſe, is very miſerable becauſe of that.
For I cannot ſtudy as I would my ſelf, for **ſuch a company of market-folks that uſe that houſe**, and make a noiſe about me all the day long.

B Have not you a chamber to your ſelf?

Quis te ſolet excitáre?

Hoſpes noſter, aut ejus ancilla: ſed abſente illo, ancilla ſæpe obliviſcitur, aut certè négligit.

Ubi erat hoſpes?

Sub auróram prodíerat ad ſua negótia, *ut poſtea reſcívi.*

Quid *hóſpita?* nihílne curat?

Quid putas eam curáre?

Quotídie ex quo ſurrexit, ſemper intenta eſt partim curandis filíolis, partim cæteris doméſticis rebus.

Nullóſne habes contubernáles ſcholáſticos?

Prorſus nullos.

Ah puer infelix, qui némine habes quocum de ſtúdiis cónferas!

Ob eam rem mea eſt miſérrima conditio, quantum ego júdico.

Non enim poſſum arbítrio meo ſtudére, propter *tantam mercatórum turbam qui domum illam frequentant*, & mihi toto die óbſtrepunt.

Non habes tibi cubículum?

Q What am I better to have one? For it is ſo cloſe to the ſteps, and the turn-pair of ſtairs, that a cat cannot ſo much as go up or down, but I can hear her.

Quid mihi prodeſt habére? Eſt enim ità conjunctum *grádibus* & *cóchleis*, ut *nè felis quidem aut aſcendat aut deſcendat, quin férint aures meas áliquis ſtrépitus.*

B Certainly it is a great deal of trouble.

Magna profectò *moléſtia.*

Q But that is a great deal more, that above my chamber there is a very large room, where wares are laid up; whence it is that ſome great packs are carried either in or out every foot.

Illa verò multò major, quòd ſupra meum cubiculum eſt amplíſſimum concláve, ubi merces aſſervantur; unde fit ut *horis ómnibus* áliquæ graves ſárcinæ vel importentur vel exportentur.

B O ſtrange! how can you live there?

O Deum immortálem! quómodo illic potes vívere?

Q What ſay you? live? I in truth do not live, but rather languiſh. Nor do I ever think my ſelf free, but when I am in the ſchool with you and the reſt of our ſchool-fellows.

Quid ais? vívere? Equidem non vivo, ſed lángueo pótiùs. Neque uſquam mihi vídeor eſſe liber, niſi cùm ſum in ſcholâ tecum unà & cum cæteris noſtris condiſcípulis.

B How I pity your caſe!

Quàm dóleo vicem tuam!

Q I would I might dwell with you in this ſchool-houſe.

Utinam licéret tecum mihi habitáre in his ædibus ſcholáſticis.

B I ſhould like nothing better: but what doth hinder thee?

Nihil eſſet mihi jucúndius: ſed quid ímpedit?

Q My fathers ancient acquaintance with that hoſt of mine.

Patris vetus amicítia cum illo hóſpite meo.

B You ſhould acquaint your

Debéres patrem admonére

father

Q father with the inconveniences that attend your ſtudies.

Q I have oft-times acquainted him, both **by word of mouth and by letters.**

B What anſwer doth he make you?

Q He is made acquainted with it to no purpoſe: **it is as if one ſhould tell a tale to a deaf body.**

B Why ſo?

Q Becauſe he was never brought up at ſchool, and therefore he underſtands nothing in the way of ſtudies.

B Yet I, if it were my caſe, **would try all means poſſible to gain my deſire.**

Q What if the maſter himſelf ſhould write to my father?

B You could never perſuade him to that.

Q Why not?

B **Becauſe he will not fawn upon any man** to get himſelf **a company of ſcholars.** For he cannot abide any ambition or covetouſneſs.

Q What then do you perſuade me to do?

B I have onely one thing to adviſe you.

de ſtudiórum tuórum incómmodis.

Sæpe quidem mónui, *coràm & per literas.*

Quid ille reſpondet?

Fruſtrà monétur: quaſi *ſurdo narrátur fábula.*

Quid ità?

Quia nunquam in diſcendi ludo verſátus eſt, ideóque in ſtudiórum ratióne nihil intélligit.

Ego tamen, ſi mea res agerétur, *omnem movérem lápidem*, ut *voti compos efficerer.*

Quid ſi præceptor ipſe ad patrem meum ſcríberet?

Nunquam iſtud illi perſuaderes.

Cur non?

Quia non vult ambíre quémpiam, ut *diſcipulórum turbam* ſibi cómparet. Abhorret enim ab omni tum ambitióne tum avaritiâ.

Quid ígitur mihi faciendum ſuades?

Unicum hábeo conſílium.

I pray

Q I pray you do not conceal it from me.

Nè mihi, óbsecro, reticeas.

B That thing must be tried by some friends.

Ea res per amícos tentanda est.

Q **I thought of that too sometimes, but I durst never attempt it.**

Idem mihi quoq; aliquando in mentem vénerat, sed nunquam ausus sum experíri.

B Why do you make any question?

Quid dúbitas?

Q **I am afraid this will have small success.**

Véreor ut hoc parùm succédat.

B **The issue of a thing is in the hand of the Lord:** but what hurt will it do us to try?

Rei éxitus in manu Dómini: sed quid tentáre nocébit?

Q Let us try indeed; for (I hope) no harm can come thence. But I know not what way I should take here.

Tentémus sané. Nihil enim mali (ut confído) indè potest accídere. At ego néscio quâ ratióne hîc utendum sit.

B Tell me, do you not look that your father should come into this city shortly?

Dic mihi, non expectas ut brevi pater in hanc urbem véniat?

Q I hope he will come very shortly.

Spero ventúrum propédiem.

B When then?

Quando ígitur?

Q **About the first of July.**

Ad Calendas Quintiles.

B **It is very well.** Do you know then what is needful to be done?

Optimè est. Scin' ígitur quid sit opus facto.

Q I pray you, teach me.

Doce, quæso.

B See that you severely speak with two or three of your father's chief friends, who are **grave, and men of fashion;** to wit, that their authority may the rather prevail with your father.

Fac singulátim convénias duas aut tres ex paternis amícis præcípuis, qui sunt viri *graves & honoráti*; nempe, ut plus váleat eórum autóritas apud patrem tuum.

You

Q. You give me good advice: what ſhould I ſay to them?

Bene mones: quid illis dicam?

B. You ſhall be ſure to tell them all the inconveniences that attend thy ſtudies.

Narrábis diligenter omnes incommoditátes ſtudiórum tuórum.

Q. No more?

Nihílne ámpliús?

B. You ſhall ſhew them moreover how you may be provided for, that you may redeem the time which you have ſo wofully loſt hitherto at your hoſt's; and that, unleſs you be ſpeedily remedied, **you will be forced to give over your book utterly.**

Docébis inſuper quonam modo tibi providéri poſſit, ut tempus rédimas, quod apud iſtum hóſpitem tam míſerè háctenus perdidiſti; &, niſi eo remédio tibi matúrè conſulátur, *actum eſſe de ſtúdiis tuis & eárum progreſſu.*

Laſtly, do you not give over putting them in mind, entreating and beſeeching them, till you have prevailed with them to promiſe you that they will be earneſt with your father about your buſineſs.

Dénique, nè antè deſítieris movére, oráre, obſecráre, donec perſuáſeris ut tibi promittant ſe actúros eſſe ſériò cum patre tuo negótium.

Q. What if they ſhall refuſe?

Quid ſi recuſábunt?

B. It can ſcarce come to paſs that they ſhould all refuſe.

Vix fieri poteſt ut recúſent omnes.

Q. It is not a thing likely, eſpecially ſeeing they all love me paſſing well, and are ſo ready to do me any kindneſs for my fathers ſake.

Non eſt veriſímile, præſertim cùm ſint mei amantiſſimi, & mihi patris nómine gratificentur ádeò libenter.

B. Beſides theſe things, the matter it ſelf will ſet them

Ad hæc, res ipſa urgébit eos; nempe, tanta ſtu-

them on; I mean, so great a loss of thy studies.

Q **There need no more words.**

By Gods assistence I will go about it at the first opportunity.

B But in the mean time remember **to pray to God earnestly night and day.**

Q God willing, **I will mind that to the utmost of my ability.**

For I know well enough that no counsel will do me good, but so far forth as he shall help me.

B But now it is time for you to get you home, lest perhaps your host be displeased.

Why do you make no more haste?

Q **I am bethinking me, for fear I have omitted any thing** whereof I should have put you in mind.

B If either of us remember any thing else, we will discourse of it to morrow at our leisure.

Q Farewell then, my *Benignus*, and go on to assist me with your prayers, as you have helped me with your very good counsel.

B All these things are come of

diórum tuórum jactúra.

Plúribus verbis opus non est.

Auxílio Dei fretus aggrédiar primo quoque témpore.

Sed ínterim memor esto, *ut in divínas preces dies noctésque incumbas.*

Ipso volente Deo, *id curábo pro víribus.*

Satis enim scio nullum consílium mihi esse profutúrum, nisi quoad ille júverit.

Sed jam tempus est ut domum te recípias, nè fortè hospes offendátur.

Quid cessas?

Cógito nè quid prætermíserim de quo esses admonendus.

Si quid alterutri nostrûm prætérea occúrrerit, cras otiósè tractábimus.

Vale ígitur, mi *Benigne*, & perge, quæso, me tuis précibus adjuváre, quemádmodum juvísti óptimo consílio tuo.

A Dómino Deo profecta the

	the Lord God, who, as he hath given thee counsel, so will he give the issue of it.		sunt ómnia, qui, ut consílium dedit, sic dabit effectum.
Q	I trust it will be so.		Ità fore confído.
	Farewell again.		Iterum vale.
B	Farewell, O most sweet Quæstor.		Vale, Quæstor suavíssime.

	Col. 37. *Athanasius, Benjamin.*		*Col.* 37. Athanásius, Benjamínus.
A	**Is your father gone thus unknown to me,** that I could not come and speak with him?		*Síccine me insciente abiit pater tuus*, ut mihi non licúerit eum conveníre?
B	Why came you not to his Inne after dinner?		Cur à prándio non venisti in diversórium ejus?
A	Because I thought he went but away to morrow.		Quia putábam tantùm cras illum esse discessúrum.
B	I thought so too; but he would not slip an opportunity which offered it self on a sudden.		Ego quoque idem arbitrábar; sed nóluit occasiónem prætermíttere quæ se extémpore obtúlerat.
A	Doth he yet remember that distich of Cato?		Adhuc ille méminit Catónis distichon illud?
	The first occasion offered quickly take;		*Quamprímum captanda tibi est occásio prima;*
	Lest thou look after what thou didst forsake.		*Nè rursum quæras quæ jam negléxeris anté.*
B	He hath that little work so by heart, that one would think he had spent his whole time in it.		Illud opúsculum sic memóriâ tenet, ut in eo videátur ætátem contrivisse.

A See what the ſtrength of memory is in thoſe things which we learned in our younger years.

Vide quanta vis ſit memóriæ quæ rúdibus annis didícimus.

B That is Quintilian's judgment upon this matter, whoſe words (as I ſuppoſe) you remember.

Ea eſt Quintiliáni ſuper hâc re ſenténtia, cujus verba (ut opínor) meminiſti.

A I remember them; but (that we may come to the point) **what made your father** that he went away before he had appointed?

Mémini; ſed (ut ad rem) *quæ fuit patris occáſio*, ut antè diſcéſſerit quàm inſtitúerat?

B Some of Lyons, with whom he came hither to the mart.

Quidam Lugdunenſes, quibuſcum ad mercátum huc vénerat.

A Were you there when he went?

Aderáſne cùm profectus eſt?

B **I tarried for him in the Inne.**

Præſtolábar illum in diverſório.

A How knew you that he had altered his reſoluion about his going?

Unde ſciébas mutâſſe conſílium de profectióne?

B I was at dinner with them when they agreed **to take horſe** about two of the clock, after they had diſpatched their other buſineſs in the city.

Eram in prándio cùm inter ipſos convénerat, ut expedítis quibuſdam réliquis in urbe negótiis, *equos* ſub horam ſecundam *conſcénderent*.

A Touching other matters, hath he got any ſtore of profit according to his mind?

Quod ſúpereſt, ſatíſne ex ánimi ſenténtia rem ſuam fecit?

B He hath thriven ſo well, that he did earneſtly preſs me to give God thanks for that matter.

Ità feliciter, ut me ob eam rem ad divínas laudes vehementer hortátus fúerit.

There

A Therefore (I ſuppoſe) you come back now **with good ſtore of money in your purſe.**

Tu nunc ígitur (opínor) *bene nummátus* redis.

B **Do you jeer me?**

Méne rides?

A Why ſhould I do ſo?

Cur ego id fácerem?

B **Becauſe you have a mind to do ſo.**

Pro tua libídine.

A As if indeed I uſed to jeer at other folks for my minds-ſake.

Quaſi verò ánimi grátiâ ſóleam irridére cæteros.

B But I did think ſo.

Atqui ità putábam.

A **You are far miſtaken.**

Longè aberras.

For it is one thing to jeſt, and another thing to jeer.

Nam áliud eſt jocári, áliud irridére.

The one is free from fault, and is ſufficiently common amongſt friends; the other is vicious and to be hated, becauſe it commonly comes from contempt.

Alterum caret vítio, éſtque inter amícos ſatis frequens; álterum eſt vitióſum atque ódio dignum, útpote quod ex contemptu ferè proficíſcitur.

B Pardon me then.

Ignoſce ígitur mihi.

A **There is no great fault committed.**

Non gravis eſt culpa.

But, I pray you, tell me; did your father give you no money?

Sed dic, rogo; nihílne tibi pecúniæ dedit pater?

B **I did not ſo much as ask him any.**

Nè petívi quidem.

A Yet he gave you ſome of his own accord.

Tamen ſponte dedit?

B A little.

Aliquántulum.

A How much then?

Quantum ígitur?

B A very little.

Perpuſillum.

A I pray you tell me.

Dic ſodes.

B Why **do you enquire ſo earneſtly?**

Cur *tam ávidè* inquiris?

A That I may bid God give you joy of it, **as friends use to do.**

B **There is nothing worth bidding God give me joy of it.**

A Confess what it is without any more ado.

B But five pence.

A Whoo, so little? O you fool, that could'st not ask two or three shillings!

B I durst not.

A What was you afraid of?

B That he would utterly deny me, and take it ill that I should ask.

A He would never have done so, if you had but told him the reason why you asked.

B I think so indeed; but what reason could I have alledged?

A Do you ask me? are there not six hundred things that **scholars occasions have need of?**

B There are many things, I confess.

A But have you such store of all things, that you want nothing?

B No, I want a great many things, but such as I can be well without. Besides, my father knows well

Ut *amicórum more* tibi grátulerí.

Nihil est gratulatióne dignum.

Fatére tandem quid sit.

Soli asses quinque.

Hui, tantillum? O stulte, qui non petíeris duos aut tres decusses argénteos!

Non ausus sum.

Quid verebáre?

Ut planè denegáret, atque ægrè ferret quòd péterem.

Nunquam id feciſſet, si modò petendi causam addidisses.

Credo équidem; sed quid causæ attulissem?

Rogas? nonne sunt res sexcentæ *quibus indiget usus scholásticus?*

Multæ sunt, fáteor.

Tu verò adeóne abundas rebus ómnibus, ut tibi desit nihil?

Imò desunt plúrima, sed quibus fácilè cáream.

Prætérea, satìs novit pater

well enough what I want, both for my ſtudies, and for my diet and apparel.

A He knows indeed, but he hath many other things to look after, and to think on.

B I believe he hath **a ſpecial care of his children.**

A But you are too far off from him.

B **Suffer me to tell out my tale.**

A Well, I give you leave.

B My father knows too, I am not yet **fit to uſe money well.**

A Why not? have you not age and diſcretion enough for that matter?

B **I am a great way off from that.** Therefore my father hath given order to my maſter, to allow me all things requiſite for my maintenance and ſtudies; for which occaſion he **lets him have as much money as ſerves the turn.**

A Be it ſo.

B Therefore if I ſhould ask my father any thing, he would preſently ſend me back to my maſter; and perhaps too he would be angry with me, and chide me ſoundly.

quæ mihi opus ſunt, cùm ſtudiórum cauſâ, tum ad victum cultúmque córporis.

Novit quidem, ſed ália multa ſunt illi & curanda, & cogitanda.

Credo eſſe illi *præcipuam liberórum curam.*

Sed nimis ab eo remótus es.

Sine me pervenire quò volo.

Agè, ſino.

Novit étiam pater me nondum eſſe *idóneum ad rectè tractandam pecúniam.*

An tu ad eam rem non ſatìs ætátis habes atque prudéntiæ?

Iſthinc abſum longiſſimè. Itaque pater dedit præceptóri in mandátis, ut ómnia mihi ſuppéditet ad uſus vitæ & ſtudiórum neceſſária; ad quam rem *præbet ille quantum ſatis eſt pecúniæ.*

Eſto.

Ergo ſi quid à patre péterem, me ſtatim ad præceptórem remítteret; fortaſſis étiam iraſcerétur, & me gráviter objurgáret.

A It is an easie thing to endure a chiding, so that blows do not follow.

Facile est objurgatiónem pati, modò nè sequantur vérbera.

B It is an easie thing, I believe; but with them onely, whom neither shame nor any reverence of parents doth move.

Fácile est, credo; sed iis duntáxat, quos neque pudor movet, neque ulla parentum reverèntia.

But I had rather endure blows then the chiding of my father when he is angry. Whence it comes to pass, that I take diligent heed I give him no cause to be angry; for that is contained under the fifth Commandment of God's Law.

Ego autem *ipsa vérbera ferre malim quàm* patris iráti *objurgatiónem*. Ex quo fit, ut sedulò cáveam nè quid illi præbeam causæ ad irascendum; id enim sub quinto præcepto divinæ legis continétur.

A You do like a pious young youth.

Facis ut pium decet adolescentem.

B The praise of that matter is not to be given to me, but to God alone.

Ejus rei laus non mihi, sed soli Deo tribuenda est.

A Verily from whom whatsoever good in us doth come.

Nempe à quo proficíscitur quicquid nobis inest boni.

B He grant, that what good things he inspires in us, we may follow them with a most chearful spirit.

Faxit ille, ut quæ bona inspírat nobis, ea sequámur ánimo promptíssimo.

But, that I may return to you, did you blame me in good earnest, because I asked no money of my father?

Sed, ut ad te rédeam, serióne reprehendébas, quòd nullam pecúniam à patre rogássem?

A Would I persuade you to couzen your father?

An ego te vellem ad fallendum patrem indúcere?

B Truly it is not a thing like-

Mihi quidem non fit veri-

ly

ly to me, yet you have beguiled me.

A How?

B Because you seemed to speak in earnest, **you did so handsomly set a face answerable to your words.**

A But what do you think of this our talking together?

B You have given us a very fit subject to talk of in this our evening time of leisure.

A Had our discourse any thing in it which the Monitor might have found fault with, if perchance he had **watched** us (as he uses to do) **closely**?

B Nothing, as I suppose.

A Indeed it is very true which our master doth often tell us.

B What is that?

A **That the copy and liberty of the Latine tongue is got by these means especially, by often writing, discoursing, reading authors, and turning English into Latine, or Latine into English.**

B Let us diligently exercise our selves then in these things, by Gods assis-

símile, me tamen ipsum fefelliſti.

Quómodo?

Quia sériò loqui videbáris, *ádeò aptè vultum verbis ipsis accommodábas.*

Sed quid censes de hâc nostrâ confabulatióne?

Argumentum satìs aprum dediſti nobis in hoc ótio noſtro vespertíno.

Ecquid hábuit sermo noſter quod reprehendiſſet Obſervátor, ſi fortè (ut ſolet) nos *obſervâſſet ex iſſdiis?*

Nihil, ut opínor.

Profectò verum est quod sæpe nobis præceptor inculcat.

Quid illud est?

Latinæ linguæ cópiam & facultátem comparári his potiſſimùm rebus, ſæpe ſcribendo, confabulando, legendis authóribus, Anglica Latinè, aut Latina Anglicè vertendo.

Ergò his rebus diligenter nos exerceámus, adjutóre Dómino Deo, in

ance, in whose hand are all our studies.

A The same God grant, that we may perpetually celebrate his benefits towards us with true worship and worthy praise.

B *This is our work, this is our strife,*
Let's haste both great and small:
I wish that this may be the main
Of our desires all.

A But hark the clock.

B It puts us in mind in good time; and therefore let us give over.

A Otherwise **Sun-set will come upon us here.**

cujus manu sita sunt stúdia nostra ómnia.

Idem faxit, ut ejus erga nos benefícia vero cultu digníque laúdibus perpétuò celebrémus.

Hoc opus, hoc stúdium, parvi properémus & ampli:
Hæc sit votórum summa suprema precor.

Audi horológium.

Nos opportúnè ádmonet; ítaque desistámus.

Alióqui *Solis occásus nos hic opprimet.*

Col. 38. *Honoratus, Viniamus, Pratensis, The usher.*

Col. 38. Honorátus, Viniámus, Pratensis, Pædagógus.

H *What wanteth rest, in its course can't endure:*
This repairs strength, and keeps the limbs in ure.
Ovid.

V *Neither shall play in children*

Quod caret alternâ réquie durábile non est:
Hæc réparat vires, fessáque membra levat.
Ovid.

Nec me offénderit lusus in

offend

offend me; this also is a sign of chearfulness. Quintilian.

Pr *There is nothing that can endure continual labour.* Quintilian.

Pæ **I see what these tend to;** verily that I may **have you abroad to walk:** but you use **to sing almost always the same song,** as our little birds are wont to do.

H What would you have us to say then, master?

Pæ Say every one his sentence hereafter out of the New Testament.

V O brave, this will be a very easie thing to us; for we have good store of them forth-coming. Will you have us begin then, master, just now?

Pæ Yes indeed I am willing; seeing (as you say) you have such good store.

V Who shall begin?

Pæ Will you, Honoratus? **let us see how you can do this thing** for your honours sake.

H I will do it with all my heart, but for Gods honour's sake.

Pæ I commend that saying. For Gods honour and glory is to be preferred in

púeris; est & hoc alacritátis signum. Quintil.

Nulla res est quæ perferre possit continuum labórem. Quintil.

Video quorsum spectant ista; nimirum ut *vos ambulátum discum*: sed *eandem cantilénam semper ferè recantátis*, ut solent nostræ aviculæ.

Quid ergò vis dicámus, præceptor?

Dícite posthac suam quisque sententiam ex Novo Testamento.

Euge, nihil erit nobis facílius; habémus enim in promptu multam eárum cópiam. Vis ergo, præceptor, ut jam nunc incipiámus?

Sanè velim; quando (ut ais) tanta est vobis cópia.

Quis incípiet?

Tune, Honoráte? vis honóris tui causâ *hujus rei spécimen édere?*

Id ego libenter fáciam, sed Dei honóris causâ.

Laudo istud verbum. Divínus enim honor & glória ómnibus in re-

all

all things well. Begin, if you have any thing to say.

H *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven:* Matthew the fifth chapter.

V *Putting away lying, speak the truth every one to his neighbour:* in the fourth chapter to the Ephesians.

Pr *Children, obey your parents in all things, for this is pleasing to the Lord:* in the third to the Colossians.

Pæ Well done, **a good proof; so that your proceeding be answerable;** that is, that you may diligently go on hereafter.

H He that hath given us a beginning, will give us good success.
We are to hope so.

Pæ Get you ready, that we may make timely haste to go abroad.

H We will be very ready here presently.

Pæ **Take every man his cloak,** that you may go abroad more handsomly.

B But do you hear, boys.
What would you have, master?

bus est præferenda. Eja, incipe, si quid habes.

Nisi abundáverit justítia vestra plus quàm Scribárum & Phariſæórum, non poteſtis ingredi in regnum cœlórum: Matthæi quinto cápite.

Depósito mendácio, loquímini veritátem quisque próximo ſuo: ad Ephésios cápite quarto.

Fílii, obedíte paréntibus in ómnibus, hoc enim placet Dómino: ad Coloſſenſes tértio.

Euge, *bonum ſpécimen; videte progreſſus reſpondeat;* hoc est, ut pergátis in pósterum diligenter.

Qui nobis princípium dedit, dabit idem ſucceſſus prósperos.
Ità ſperandum eſt.

Paráte vos, ut prodíre maturémus.

Mox adérimus paratíſſimi.

Súmite ſuum quisque pállium, ut prodeátis honéſtiùs.

Sed heus, púeri.
Quid vis, præceptor?

Sic

Pr See you bring your Pſalm-books too; we will ſing ſomewhere in a ſhadow.

Pr So ſhall our walking be more pleaſant.

Vidéte ut Pſalmos étiam adferátis; alícubi in umbra cantábimus.

Ità fiet ambulátio noſtra jucúndior.

Col. 39. *V. M.*

Col. 39. V.M.

V Was you at the ſchool to day?

M Where ſhould I have had been? but what did you do?

V **I was buſie at home.**

M That is fallen out beſides your wont; for you uſe to be away ſomewhat ſeldom.

V As very ſeldom as I can; but what is done?

M Nothing at all.

V Have we (**remedy**, or) **leave to play then?**

M Yes ſurely.

V How ſo?

M Becauſe of the Fair to day.

V Who gave it us?

M The maſter of the ſchool; but by the Rectors conſent.

V What hath he granted you?

M **Freedom from every ſchool-exerciſe.**

V What, for all the day?

M **From morning till ſun-**

Fuiſtíne hódie in gymnáſio?

Ubi ergo fuiſſem? tu verò quid agébas?

Eram domi occupátus.

Id evénit præter morem tuum; ſoles enim abeſſe ráriùs.

Quàm poſſim raríſſimè; quid autem actum eſt?

Nihil prorſus.

Ergóne *remiſſiónem habémus?*

Certó.

Quámobrem?

Propter mercátum hodiérnum.

Quis dedit?

Ludimagiſter; permiſſu tamen Rectóris.

Quid conceſſit?

Vacatiónem ab omni múnere ſcholáſtico,

An in totum diem?

A mane ad occáſum uſque ſo-

ſet;

ſet; though he diligently charged us, and at large, that in our time of leiſure we ſhould think of our buſineſs, that we come not to morrow to the ſchool unprovided.

lis; tametſi diligenter & multis quidem verbis admónuit, ut in ótio de negótio cogitarémus, nè cras in ludum venirémus imparáti.

V What then ſhall we do? ſhall we abuſe this leiſure?

Quid ígitur nos? hóccine abutémur ótio?

M Verily that doth not at all become boys of our age.

Id verò ætátem noſtram decet minimé.

V But what are you going to do?

Tu verò quid paras fácere?

M To get me into my ſtudy; unleſs you like it better for us to walk abroad ſomewhither an hour and an half.

Me recípere in muſæolum; niſi fortè tibi magìs placet ut ſeſqui-horam áliquo prodeámus deambulátum?

V Should I refuſe it? nay, there is nothing that I like better now. For we ſhall have ſome diſcourſe about our books in the mean time, and withall ſhall we exerciſe our body.

Egóne recuſárem? imò, nihil eſt quod nunc magìs velim. Nam & nos interéa tractábimus áliquem ſermónem literárium, & ſimul corpus exercébimus.

M Let us go then without the walls.

Eámus ígitur extra muros.

V Whither?

Quonam?

M As far as the water-ſide.

Uſque ad ripam lacûs.

V I like that very well; but you ſhall tarry for me, if you pleaſe.

Valdè iſtud mihi arridet; ſed tu (ſi placet) me expectábis.

M How long?

Quamdiu?

V So long as whileſt I go to put on my ſhoes

Tantiſper dum *crépidas*

in

in ſtead of my ſlippers.

co mutátum cálceis.

M Where will you have me tarry for you?

Ubi vis expectári?

V At the Franciſcan gate.

Ad portam Franciſcánam.

M But ſee you do not deceive me.

At vide nè me fallas.

V Should I deceive my friend, when I know that **faith is to be kept even with an enemy**?

An ego amícum fállerem, cùm ſciam étiam inimíco ſervandam eſſe fidem?

M Go your way, make haſte; **I will be reading ſomething** in the mean time, whileſt I tarry for you.

Abi, feſtína; ego, dum te oppérior, áliquid interim legam.

V God ſave you, Marcellus.

Salve, Marcelle.

M **Who is that that ſalutes me?**

Quis iſte ſalutátor?

V See, I am come again.

Ecce, rédii.

M What now, ſo quickly? **methinks you have flown.**

Eho, tam citó? mihi vidéris voláſſe.

V Now truly my very affection hath put wings to my feet.

Nimírum affectus ipſe pédibus alas áddidit.

M Let us go now by Gods guidance.

Eámus nunc, ducente Deo.

V It is onely God that leads his forth, and brings them back again.

Solus Deus eſt qui ſuos ducit, ac redúcit.

M Let us make haſte; **the lake is a good way off hence.**

Maturémus; ſatis longè hinc lacus abeſt.

V **We ſhall have the better ſtomach to our dinner;** go on.

Tantò méliùs prandébimus; perge.

The

THE END.	FINIS.
Herm. Schott. Col. 44.	Herm. Schott. *Col.* 44.
Certainly if one desire to be a Latiniſt, he muſt uſe conſtantly to ſpeak in Latine; for we become workmen by working.	Certè oportet continuè fari Latinè, ſi quis Latinus éfficì deſíderat; nam fabricando fabri ſimus.
Books do little good, where both a maſter and often exerciſe are wanting.	Libri parùm proſunt, ubi deeſt & præceptor & exercitátio frequens.

FINIS.